

THE
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THE NINTH ANNIVERSARY.

Since the May number of the Magazine was issued, the AMERICAN AND FOREIGN CHRISTIAN UNION has held its usual anniversary exercises. They were commenced on Sabbath evening, the 9th of May, in the Reformed Dutch Church in this city, on the corner of Fourth-street and Lafayette Place, and were concluded on the following Tuesday morning, in the Church of the Puritans, on the corner of Fifteenth-street and Broadway. In order to submit to our readers a view of these interesting and important exercises, and the substance of the Annual Report of the Board of Directors, the publication of the present number of the Magazine has been delayed a few days. We doubt not but the delay will be approved, and that facts and things communicated in relation to the Society will be read with interest.

Annual Sermon.

The anniversary exercises were begun with a sermon by the Rev. JOHN M. McDONALD, D. D., of the Presbyterian Church of Princeton, New-Jersey, which was delivered in the church and at the time already

mentioned, to a large and highly respectable audience. The text on which the discourse was founded was the 15th and 16th verses of the 1st chapter of the Epistle to the Romans :

“ So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ : for it is the power of God unto salvation to every one that believeth ; to the Jew first, and also to the Greek.”

It was an able and eloquent exhibition of truth, adapted to the occasion and the object whose interests it was designed to promote, and it was listened to with lively interest by the hearers. A copy has been requested by the Board for publication, and we trust that the author will grant the request, that we may lay it before our readers, but that before its publication, he will repeat it in our principal cities and other places, as his convenience and various professional duties will allow. Such truths should have a wide circulation in our country.

Anniversary Exercises.

On Tuesday morning, the 11th of May, the Society met, at 10½ o'clock, at the Church of the Puritans, as above noticed. And although the weather was unfavorable, a copious rain just then setting in, which, at short intervals, continued through the day, and several meetings were in session in other parts of the city, (at the same time,) the house was filled.

In the absence of the President, the Rev. THOMAS DEWITT, D. D., who was called away from the city quite unexpectedly, the Rev. ISAAC FERRIS, D. D., Chancellor of the University of New-York, one of the Vice-Presidents, was called to the chair. The exercises were then commenced by singing the hymn beginning—

“Come, we that love the Lord,”

in which the whole congregation united with much interest and pleasant effect.

The Rev. GIDEON N. JUDD, D. D., of the Presbyterian church in Montgomery, New-York, read a portion of Scripture and led the audience in prayer.

EDWARD VERNON, Esq., the General Agent, then read the Treasurer's Report, as approved by the Auditors, which may be seen at the end of the Report of the Directors, in the present number of the Magazine.

An abstract of the Report of the Directors was then read by the Rev. A. E. CAMPBELL, D. D., one of the Secretaries of the Society, at the close of which the Rev. D. H. RIDDLE, D. D., of the Reformed Dutch Church of Jersey City, seconded by J. W. CORSON, M. D., of the Methodist Episcopal Church of this city, moved the following resolution, viz :

Resolved, That the Reports, extracts from which have just been read, be accepted and adopted, and committed to the Board for publication.

Dr. Riddle said he did not intend to occupy much of the time of the meeting, nor did he deem it necessary in order to unanimity in the adoption of this resolution. The abstract comprised a large amount of information, and an exhibition of principles which was of great value and importance to the interests of society and evangelical religion, which ought to be widely diffused, and if published could hardly fail to do great good. It reminded him of the condensed milk now furnished by a chemical process, which for many purposes and conditions of human life was of much utility, but would admit of great dilution, whereby the substance would be vastly increased and still retain the true and proper qualities of milk.

This abstract was but the condensed Report, and if the Report itself retained the spirit and properties of the abstract, which he had no doubt it did, it would be a very acceptable offering to the Christian public, and he desired that it should be made.

And if, in all questions which should come before this meeting in the great variety of its transactions, there should be so much unanimity as he supposed there would be in the adoption of the resolution to publish and widely circulate the Reports named, there would be an additional evidence that this Society was a “Christian Union.”

The resolution was then unanimously adopted.

The Rev. H. D. GANSE, of the Reformed Dutch Church in the city of

New-York, seconded by the Rev. S. D. BURCHARD, D. D., of the Presbyterian Church in this city, moved the following resolutions, viz :

Resolved, That Mexico, Central and South America, with a population of twenty-seven millions of people under the influence of a corrupted Christianity, present a most interesting and inviting field for Christian effort, and that strenuous exertions be made to augment the number of faithful missionaries in its occupancy during the present year.

Resolved, That we render devout thanksgiving to God, for the success with which he has crowned the labors of our missionary in the island of Hayti; and we would humbly entreat him so to pour out his Spirit upon his people that their liberality shall thereby be increased more and more, and we be able to enlarge our operations there, by the increase of additional helpers.

Resolved, That the reports from our missionary in Brownsville, Texas, (Miss Rankin,) show what can be done, by a female whose heart is filled with the love of Christ. Her self-denying efforts in the education of twenty poor Mexican girls, demand our gratitude and praise to God; and we commend that institution to the prayers and sympathies of all Christian females, who cannot fail to rejoice in any and all proper efforts to exalt woman to that rank and station which the Gospel assigns to her.

In support of these resolutions, Mr. Ganse began by saying, that he feared, in speaking on the subject comprised in them, he might want an essential element of "a good speech," which was enthusiasm. He felt that the field whose interests he was to represent was dark and discouraging. He had to speak of Mexico, Central and South America,—a very large portion of our own continent,—of the nearly *thirty millions* of Romanists who dwell there, and of efforts to evangelize them. He said

when one passed the southern boundary of the United States he seemed to come into a new world; not a new world physically, except so far as the scenery differed from the more sombre aspects of the north, but a new social world—a new world of men.

If any one should compare the society of the United States with the society in Mexico and South America, he would be struck with the difference in the proportion which the descendants of Europeans bear to the dark races. While here the former are six to one of the latter, there the proportion is reversed. There was, then, a large substratum of heathenism to overcome among the aborigines of that country. Rise into the mixed races, and they found a degraded Christianity, in which the errors of Romanism were added to those of heathenism. Again, rising to the Creoles themselves, they found the Portuguese and Spanish, softened in character and debased by the Roman religion—all their faults encouraged in example by those who claimed to be their spiritual leaders, and even the Government prohibited the open publication of the Gospel of the Redeemer; in New-Granada and some other places, it may be, there was a better state of things. Now when to a field like this missionaries were sent, it appeared a very discouraging task. He compared the attempt to rear such materials into a Christian community, to the effort to construct a fortress or a temple out of the loose sand of a desert. You needed, as he had heard it remarked, to convert them twice—first to make them men, and then to make them Christians. But their hope was in the

declaration of God, that he "was able of those stones to raise up children unto Abraham."

There were some indications of comfort and hope. One was that there was a growing infusion of Europeans, English and Scotch, and of Americans, who had already established marts of commerce in Brazil and other places; and it was hoped that the influence of civilization through them would impregnate the masses.

In Chili, too, the Rev. Mr. Trumbull now preached to a self-sustaining church. They had a building there which might be called an imposing structure, only that prejudice had erected a high board fence in front of it, lest a Protestant church should offend and demoralize the people!

Another ground for hope was in the influence on the young. At Valparaiso, a school had been established by a missionary of the Society, Mr. Williams, though now withdrawn on account of ill-health; and although the priests and Government were arrayed against him, the populace was on his side.

A still more encouraging circumstance was the successful mission of Miss Rankin, a New-England lady, who a few years ago had taken her small patrimony, and gone out and established herself on the Rio Grande. She had since come on here, obtained from benevolent individuals some funds in aid of the object, and returned and established a female seminary, in which last year she had forty Mexican girls. She annually admits to all the benefits of the seminary *twenty* indigent Mexican girls, in behalf of this Society, who, when they have completed the prescribed course

of study, return to their native homes to diffuse a salutary influence in the circles where they may be called to move. In addition to this, Miss Rankin last year distributed Bibles and tracts, a great portion of which found their way over the Rio Grande into Mexico.

Mr. Ganse spoke of the progress of the work, under the direction of the Society, in the island of Hayti, where the Rev. Mr. Waring commenced his labors for the first about six years ago, amidst great discouragements, and where he and the few who gathered around him to hear the Gospel were often subjected to severe persecutions, but where now there are *five churches*, established in different localities, having *six* native helpers to aid the missionary, and an aggregate membership of more than *one hundred*, also a number of interesting schools.

He spoke of the recent appointment of a missionary to be stationed at Calao, in Peru, and of the prospect of the renewal of the service in some parts of Brazil. Mr. Ganse dwelt upon the fewness of those points at which any labor is rendered by this or other Societies for the millions of these countries. These were mere stars, small, and single, in a hemisphere of darkness. He appealed to the Christians of North America to add to their labors in this immense neglected territory, and asked whether the same Sabbath suns should continue to shine upon our throngs of converts pressing to the communion, and upon their scenes of profane and vicious revelry.

In conclusion, he said, if the community distrusted the **AMERICAN AND FOREIGN CHRISTIAN UNION**, let them quench its light and create a better; but if they trusted them, and he knew

that they were worthy of confidence, let the people, for the sake of the cause of Christ and of perishing souls, support them.

The Rev. JOHN MCCLINTOCK, D. D., of the Methodist Episcopal Church of the city of New-York, seconded by the Rev. M. C. SEARLE, of Utica, New-York, moved the following resolution, *viz* :

Resolved, That the renewed efforts of the Protestant churches of Ireland for the evangelization of that country, afford matter of devout thankfulness to Almighty God, and deserve the hearty sympathy and co-operation of all evangelical Christians in America.

We regret that we cannot give our readers a full report of Dr. McClintock's excellent speech; but our limits will not admit it, and we must content ourselves with a brief outline only. It was full of interest, and, like the other addresses on the occasion, listened to with delight. Dr. McClintock commenced by saying :

Although not himself an Irishman, his father and mother were, (and 'blood was thicker than water.')—he might have a little right to feel more enthusiasm for the cause of Ireland than his brother Ganse did for Mexico. It might be said there were two races in Ireland, the Protestant and the Roman Catholic. In some counties the Protestant element predominates. The Protestants of the North of Ireland, who bring their certificates to this country, are among our best Christians. In other counties the Catholic element predominates. And you can tell which prevails by the outward appearance of things. In the one, thrift and comfort prevail; in the other, squalid wretchedness.

He did not think he violated any historical truth when he said, that all the difference existing between the provinces of Ireland was owing to the difference in reli-

gion, and that all the want, degradation, and suffering might be laid at the door of Popery. There is no finer country than Ireland. The land is beautiful all the year round. It is just the land to nourish a mighty and noble race of men; and there are all the elements of such a race, when the manhood that is in them is not crushed out by Popery. To change the aspect of things in that land, where nature had done so much for the happiness and elevation of men, it was only necessary to redeem the inhabitants from the dominion of the Roman Catholic priesthood.

The speaker here recounted the various agencies engaged more or less extensively in the work of Irish evangelization, such as the old "Irish Society," the "Irish Church Missions," "Primitive Methodists," Wesleyan Methodists, and "Presbyterian Assembly," (Irish,) and the AMERICAN AND FOREIGN CHRISTIAN UNION, none of which were in operation twenty years ago.

If there ever was a point to which the earnest efforts of American Christians should be given more than another, it was Ireland; and this he said not because of the Irish blood in his veins. The connection between this country and Ireland was as close almost as between the Atlantic and Western States. This country was the home to which the Irish population looked. As many Irishmen and sons of Irishmen were now in this country as were left in the old land, and more. They come over like locusts, darkening the air across the Atlantic. They did not come in pitiful Puritan Mayflowers, but in great fleets and mighty ships; they have come as "winds come when forests are rent." We are to take them and do the best we can with them. The Protestant portion, when they come over, go into the churches, and no mention of them is found in the police reports, which too frequently are filled with the misdeeds of their Roman Catholic countrymen.

He said: "If we are to take this emigration, it behooves us to have as much of the Protestant element as we can; and it is better to have the work done there than

here, so that when it comes over, it shall be Protestant."

He called the attention of the audience to the Roman Catholic priesthood in this country, and to the fact that the supply could not be raised on this soil.

Where did the great proportion of the Roman Catholic priests who were now building churches in America come from? From Maynooth. These priests can be furnished from no other land. Let us convert Ireland, if we want to keep down the rising tide of Romanism in America.

The audience then united in singing the hymn beginning—

"All hail the power of Jesus' name."

The Rev. E. E. ADAMS, of the Congregational Church, and District Secretary of the Society at Philadelphia, seconded by the Rev. R. BAIRD, D. D. of Yonkers, N. Y., moved the following resolution, viz :

Resolved, That the present condition of Papal Europe is such, as to demand of the American Protestant churches the deepest sympathy and the most liberal aid.

In support of this resolution, Mr. Adams delivered an able and interesting address. He gave prominence to the Reformation as comprising verities of the greatest value to the world and to evangelical religion; while Romanism was an error, an enormous falsehood, under whose fatal influence the greater part of Europe was now lying.

By a variety of arguments, Mr. Adams showed the duty of American churches to engage with earnestness in efforts to diffuse the Gospel in that important portion of the old world.

We hope to be able to give a fuller outline of this address in our next number.

In seconding this resolution, the Rev. Dr. BAIRD adverted to the fact,

that the cause of evangelical religion was persecuted in many parts of Europe, and showed that it was advancing notwithstanding. He stated that in looking for its advancement, one must look to *the people* and *not to the political circles*. He was happy to confirm all that the speakers had said on the subject, and thought there was great encouragement to persevere in our labors.

The Hon. WILLIAM JESSUP, of the Presbyterian Church of Montrose, Pa., seconded by the Rev. I. N. WYCKOFF, D. D. of Albany, New-York, moved the following resolutions, viz :

Resolved, That the efforts made to enlighten and evangelize the vast numbers of foreign population that have been, and are still, flocking to our shores, a population coming from all climes, but especially from the Catholic countries of Europe, should meet a cordial response and support from all evangelical churches.

Resolved, That the experience and labors of the missionaries of the Society, during the past year, most clearly evince, that this population can be reached, when approached in the spirit of Christian kindness; and the number of hopeful conversions reported as having taken place during the past year, call for devout thanksgiving and praise.

Resolved, That the blessing of God, which has crowned the labors of our missionaries in the establishment and support of industrial and Sabbath-schools, resulting in collecting together from Sabbath to Sabbath thousands of children of Roman Catholic parents, reading to them the Bible and instructing them in its principles, should stimulate the friends of this Society to renewed and enlarged efforts in that department of labor during the coming year.

In support of these resolutions, the mover delivered an able and impressive address, occupying nearly half an hour in its delivery, and of which,

like the other addresses on the occasion, we can give but an outline.

This field, said he, is a very fruitful and very extensive one. We have opened our country broad and wide to all the earth. He rejoiced in it. He rejoiced when he saw the accounts of arrivals.

They are sent here to send back an influence to the countries whence they come. They cannot be introduced here, without being improved by the influence of our institutions. Who has not seen it?

There is, inherent in our very institutions, that which tends to elevate mankind. That which binds the conscience most of all degrades a man. Unchain the conscience, and you have relieved the man of oppression and tyranny. Our institutions are doing this. We receive them, take them by the hand, and introduce them to the same platform on which we stand. If they control the political influences of the land, we take the bad with the good, and the influences in existence will correct the evils.

He proceeded to speak of the influence of the AMERICAN AND FOREIGN CHRISTIAN UNION to hold up the power of Protestantism in its antagonism against Popery. He said there is to be a yet greater conflict.

He next spoke of the effort of the Roman Catholics to exclude the Bible from common schools. He said it was premature. It was so in Pennsylvania. It roused up such a spirit as put down the influence of Popery there. God must be acknowledged in our schools. The common school system is destined yet to be a great means of elevating the Roman Catholic population. It is more visible in the country than the city. But the question is, whether we are to have the simple instructions of the Bible in these schools.

He noticed that an attempt had been made in this city to exclude it from some of the schools. It would probably succeed. But it would raise such a storm as would secure the Bible in the schools of the State.

It was not surprising that the priests should oppose it. A Bible-reader is no longer a Roman Catholic. That book gives Christian freedom to a man. The Bible, if distributed among and read by Romanists, will relieve the land from all the dangers and difficulties of Romanism; this Society should, therefore, persevere in its great and glorious work.

He spoke of the establishment of schools by the Society for Roman Catholic children, and related a conversation he had with an Irishman, who said his mother, night and morning, always made him promise never to deny his religion. Unless the children could be taken, there was little hope of them. If they are to be influenced, it is in early life. He then proceeded to show that the AMERICAN AND FOREIGN CHRISTIAN UNION, which has the best appliances for this work, must be maintained. This said he is due to the multitudes that have come to our land. We are to do good to them, by giving them the Bible and Tracts, and furnishing missionaries to labor among them. This Society is doing this work, and they have the warm sympathies of the churches, and should have their most efficient co-operation.

At the close of his address, the Rev. Dr. VANPELT, an aged and venerable clergyman of the Reformed Dutch Church, rose, and in a brief and impressive manner repeated a declaration of the Marquis Lafayette, the friend of General Washington and the United States, when in this country, concerning the importance of the Bible and his high appreciation of the Protestant religion; whereas he had been trained in early life, and until he came to America, in the Romish religion, and taught that it was the only true religion. What he had seen in this country, and of the Bible, had made him a Protestant.

The narrative of the expressions of Lafayette was timely, and pro-

duced upon the audience a very happy effect.

In the same connection, and with the same pleasant effect, illustrative of the influence of the Bible, or of its being read by the people, as a sure way of propagating the principles of religious liberty and evangelical religion, the Rev. Dr. I. N. WYCKOFF, of Albany, N. Y., gave what he denominated "a little Dutch sentiment, in keeping with the French, to which, in the case of General Lafayette, the audience had just listened." He referred to some companies of Dutch emigrants, who had come to our country, and who carried their Bibles in their pockets, read them in the fields, on the highways when they took their meals, and when they lay down to sleep.

Such persons, said the speaker, never become Romanists; the Bible truths which they acquire and become familiar with, neutralize the forms of Popish errors by which they may be assailed.

The resolutions were adopted.

At this stage of the exercises, the Rev. Dr. FAIRCHILD, one of the Secretaries, announced to the Society the recent receipt of an interesting communication from the Rev. M. DE PRESSENSE, of Paris, France, respecting the missions of the Evangelical Society, of which he is the acting Secretary, expressing a lively interest in our work, and also informing us of the appointment of the Rev. Dr. F. MONOD, as a delegate to represent them at this anniversary.

Dr. Monod, however, is not present. He sailed for France a few days ago, but prior to his embarking, he transmitted to the office the letter of his appointment, expressing his interest

in the Society and its operations, and his regret at not being able to attend.

The Society then united in singing three stanzas of the hymn beginning

"Jesus shall reign where'er the sun," after which the benediction was pronounced by the Rev. ROBERT BAIRD, D. D.

The Society, after having engaged in prayer, proceeded to the transaction of the usual annual business.

The minutes of the last annual meeting were read and approved. The vacancies in the Board, by the expiration of the term of office, by death or otherwise, were filled by the election of those whose names appear in the list of Directors published at the end of the Annual Report.

A vote of thanks was passed by the Society unanimously to the Rev. J. M. McDONALD, D. D., for his able and highly appropriate sermon delivered before the Society, Sabbath evening, the 9th inst., in this city; and a copy was requested for publication.

A vote of thanks to the several speakers, on the occasion of the present anniversary, for their attendance and excellent addresses, was also passed unanimously.

Having directed the Board of Directors to meet at their office in Chambers-street, on Thursday, the 20th inst., at four o'clock, to organize the several Committees, and to attend to whatever business may come before them, the meeting, on motion, adjourned, to meet on the Tuesday preceding the second Thursday in May, 1859, in the place to be determined by the Board of Directors

We subjoin now the—

NINTH ANNUAL REPORT.

The Lord Jesus Christ, immediately preceding his ascension, directed his disciples to "go into all the world, and preach the gospel to every creature," announcing to them free and full remission of sins, through his name, "beginning at Jerusalem."

This command, though nominally given to the apostles and first Christians, was however designed for his followers in all subsequent ages; and is therefore as obligatory upon the members of the church in the nineteenth century, as it was upon those who heard the words as they fell from the lips of their Lord and Master.

The words are full of meaning, presenting a class of truths cheering to the hearts of God's people, and carrying along with them, at the same time, responsibilities and obligations as vast and important as the redemption of this entire world to the Lord Jesus Christ. Yet, we fear, their *import* is far from being realized or carried out in efficient action. Still, no Christian can doubt but the principles they set forth should be so incorporated with a profession of the name of Christ, that he should feel that he has been redeemed by the Lord Jesus, "to live, not unto himself, but unto him who died for him and rose again;" and that upon him individually rests a part of the responsibility of preaching the gospel among all the nations of the earth.

But in that command there was another principle claiming special consideration, which was, that in their labors they were to begin at Jerusalem. From the nature of the case, the work must commence at some

central point, and go forward, widening in its influence, till it should reach the utmost boundaries of the globe. They were not directed to go to the outer limits of the circle, and work towards the centre, but to "begin at Jerusalem."

For fifteen hundred years God had been preparing the way among the Jews, his chosen people, for the coming of the Messiah. Jerusalem had long been, and was still, in the time of Christ, the great religious centre, and from that point Jews, as the first missionaries, carried the Gospel throughout the greater part of the then known world.

At that period of the world the inhabitants possessed a degree of spiritual enlightenment, just in proportion to their nearness or remoteness from Jerusalem. The Jews had been scattered among all nations, and their influence had been such as to render the work of reaching the people with the Gospel far easier; and also of making the converts more efficient helpers in the great work of missionary labor.

Every Christian, then, naturally has his Jerusalem, his centre where he is to begin his labors, and from which he is to spread abroad his influence for the welfare of others. That centre is his own family—next to it, demanding his attention and efforts, are his own kindred—then his own church—then the neighborhood—then the town in which he dwells—then the people where the evangelical force is established—then those nations where there is a corrupted Christianity, among the disciples of the Romish, the Greek, the

Oriental churches—then among the Mohammedans—then among the Jews—then among the Pagans.

The great work of the Reformation, from the twelfth to the sixteenth centuries, naturally produced a spirit of antagonism between Roman Catholics and Protestants; and therefore when the Reformed or the Protestant Church began to seek enlargement by missionary labor, she expected little or no success among those who had imbibed strong prejudices created by the rupture. The effort was therefore revived in the work of heathen evangelization. The church sent her men to the outer limits of the circle, and began to work towards the centre. But times have changed, and the opinions of men have to some extent changed also. The late developments of God's providence, and the wonderful success of missions among nominal Christians, have to some extent brought the church back to the order which Christ had established—"beginning at Jerusalem."

This is the leading feature in the operations of the AMERICAN AND FOREIGN CHRISTIAN UNION. It underlies all our efforts in the missionary work. We say, emphatically, MISSIONARY WORK; for that is our sphere of labor—having a Home and a Foreign Field—aiming to spread the pure doctrines of the Gospel among the members of the Roman Catholic and other apostate churches, in this and other lands—teaching them to worship the Lord Jesus Christ in spirit and in truth, and to rely upon his righteousness alone for pardon and acceptance with God.

We claim for our work an importance, as connected with the advancement of Christ's kingdom, second to

no other. We mean no disparagement of any other branch of Christian effort, nor of any labors to carry forward the work of heathen evangelization—nor would we abstract a single dollar from any association laboring for that object. Still it is our firm and unwavering conviction that vastly greater efforts should be made for those countries where there is a corrupted Christianity, and that their regeneration is vital to the extension of the kingdom of Christ throughout the world.

We make our appeal to every Christian connected with the different evangelical churches, and propose for his consideration the following questions :

Ought not greater and more efficient efforts to be made for the spiritual welfare of that large class of our emigrant population that has been for the last ten years flocking to our shores, at the ratio of from three to five hundred thousand annually—a population incorporated with us, and destined to exert a mighty influence for good or for evil upon the future destinies of this Republic—a population that is accessible to Gospel influences, and can be reached, if approached in the spirit of Christian kindness?

And is not the salvation of the world intimately connected with the revival of a pure Christianity among the Papal nations of Europe?

Shall there be expended thousands and tens of thousands of dollars upon a few nominal Christians in Asia, and the whole evangelical church in this country do little or nothing to revive pure Christianity in France, Belgium, Sardinia, and Ireland?

Only leaven the masses of the people in those countries with the vital

principles of the Gospel, and would not the effect be like life from the dead to the heathen world?

And are not the Azores, or the Western Islands, with a population of *two hundred and fifty thousand* Portuguese, where one of our missionaries has just been sent, as important as the Micronesian Islands?

And shall we pass by the *twenty-seven millions* in Mexico, Central and South America? And shall almost next to nothing be done for the evangelization of Cuba, Hayti, and the other Papal West India Islands?

And what has been, and is still, one of the greatest obstacles to the progress of the Gospel throughout the world?

It is not Paganism, nor Mohammedanism, nor Judaism, but the influence of a corrupted Christianity—that vast power nominally Christian, and yet hostile to all that is Christian—a power whose secret feelers stretch into all those countries where missionaries have been sent, and have paralyzed very largely their efforts to do good.

Shall we, then, merely stand on the defensive, and parry the thrusts of the enemy, or shall we carry the war into his own camp? Shall we not go to the great centres of influence in Roman Catholic countries, and there endeavor to work outward, as did the apostles when they went from Jerusalem to Ephesus, to Athens, and to Corinth?

This is our work, and this our field of labor—having difficulties and trials peculiar to itself; yet we have been cheered and encouraged, in our efforts during the past year; and we come to spread out before you what we have done, that we may have your prayers, and sympathies, and co-

operation in the year on which we are now entering.

We may now pass to the consideration of things which more immediately respect the Society and its doings. We begin with the

HOME FIELD.

And while the Board are permitted to record many tokens of Divine favor extended to the Society within the year, some of which are of very marked character, they have also to speak of things of a different nature. The past has been a year distinguished for its numerous and varied trials. Of these

SICKNESS AND DEATH

are among the foremost. Since the last anniversary, TWELVE Life-Members and ONE Life-Director of the Society have died. Besides these, the venerable Bishop WAUGH, of Baltimore, Maryland, one of the Vice-Presidents, and the Rev. H. V. D. JOHNS, D. D., of the same city, and the Rev. DUDLEY A. TYNG, of Philadelphia, Pa., two of the Members of the Board of Directors, have also ceased from their earthly labors. In their removal the Society has suffered great loss, though doubtless to them individually death has been great gain. In these bereavements the Board would recognize the hand of God, and bow to the expression of the Divine will with Christian submission. They would also heed the admonition they convey, and with quickened activity prosecute the work committed to them “while it is day,” knowing that “the night cometh when no man can work.”

But the Board have been called within the year to labor most of the time without the assistance, and eventually to part officially with, the

SECRETARY FOR FOREIGN CORRESPONDENCE.

At the commencement of the year, the Rev. A. W. MCCLURE, D. D., the Secretary for Foreign Correspondence, was, to a great extent, by illness which came upon him several months previously, incapacitated for the more laborious and in many respects more important duties of his office. With the progress of time his illness increased, and constrained him, early in the summer, to retire from the city and from all participation in the work of the Society. But his health was not restored, and early in the autumn he repaired to Florida, hoping to be able in the following spring to resume his official labors. He continued, however, to decline, and soon after his arrival he transmitted to the Board a formal resignation of his office, with a request that it might be accepted, and he released from his official responsibilities. On granting his request, the Board unanimously adopted the following minute, viz :

“Whereas, The Rev. Dr. MCCLURE, since the annual meeting of the AMERICAN AND FOREIGN CHRISTIAN UNION in May, 1855, has held the office of Secretary for Foreign Correspondence, and discharged its duties with great acceptance till, in the fall of 1857, he was compelled to go south on account of ill health:

“And Whereas, after his sojourn there for a season, and a fair trial of that climate for the restoration of his health, he was fully convinced that not for a long time to come, if ever, he would be able to resume and discharge the duties of his office; and feeling that the interests of the Society demanded the services of some man who could fill his place, tendered to the Board his resignation, which was laid before them at their meeting in February last, and accepted; therefore—

“1. Resolved, That the Board deeply sympathize with their afflicted brother and fellow-laborer, the Rev. Dr. MCCLURE, whose relations to them have been so pleasant, and whose labors for the prosperity of the Society so satisfactory; and their hope and prayer is, that his health may be so restored, that he may be able (as in times past) to labor for years to come with zeal and ability in his Master’s service.

“2. Resolved, That in his withdrawal from the official relation he has heretofore held to the Society, he carries with him our highest esteem, and best wishes for his usefulness and happiness; and if God should restore him to health and to our circle again, that he be requested to accept and hold the office of one of the Vice-Presidents of this Society.

“3. Resolved, That the Senior Secretary of the Society be requested to send a copy of the above resolutions to Dr. MCCLURE, and also that they be published in the Magazine of this Society.”

At their meeting in the month of April, the Board adopted unanimously the following paper, viz :

“Whereas, it has pleased Almighty God recently to remove from the scenes of active life several of the distinguished friends of this cause, it becomes us, while devoutly submitting to the dispensations of an all-wise Providence, gratefully to acknowledge the services of those who amid their lives of extensive usefulness co-operated so ardently in our efforts to diffuse the truths of the ‘glorious Gospel of Christ;’ therefore,

“1. Resolved, That while we deeply lament the death of Rev. Bishop WAUGH, one of the Vice-Presidents of this Society, we cherish a profound respect for his many excellencies as a Christian minister, and remember, as among his works of mercy and labors of love, his undeviating attachment to the great object we seek to accomplish.

“2. Resolved, That in the death of Rev. Dr. H. V. D. JOHNS, late of the city of Baltimore, one of the Directors of this Society,

the Christian church has lost one of its bright and shining lights, and the AMERICAN AND FOREIGN CHRISTIAN UNION one of its most efficient friends.

" 3. *Resolved*, That in the more recent death of the beloved disciple, the Rev. DUDLEY A. TYNG, of Philadelphia, in common with the entire church of Christ, we feel that we have lost one of the lovely ornaments of the Christian ministry, and one of the most promising friends of this Society, in whose behalf one of his latest efforts was made."

FINANCIAL EMBARRASSMENTS.

Besides the foregoing adverse events, the Board were called, in common with others connected with benevolent operations, to meet and struggle with the extreme financial embarrassments which prevailed throughout the country, with but little abatement, from an early day in the autumn to the close of the year. This embarrassment, in its severity, was unparalleled in our national history, and in respect to the various classes of citizens, all-pervading. Many of the friends of the Society, who formerly had contributed liberally to its support, as well as to other objects of Christian charity, were suddenly divested of a large part, if not of all their property, or had it placed in such condition as to be very much beyond their control, while few only remained who were not in some way disastrously affected.

In this state of things, and with the moral certainty before them of a diminution of the amount usually received in the Treasury during the year, the Board were constrained to modify the plan of their labors, and to curtail expenditures wherever it could be done without sacrificing the essential interests of the Society.

Some missions in the Home Field were therefore entirely suspended—to others but part of the contemplated appropriation was devoted—the missionaries engaging a part of the time in some additional service, by which a part of the expenses of their support could be obtained; while in the Foreign Department, the commencement of some missions, for which much of the preliminary work had been done, was postponed, and to some of the Societies, to which subsidies had uniformly been granted, a smaller amount than formerly was sent.

But, notwithstanding these frowning aspects of the year, and these untoward events, by which they have been greatly tried and their labors very much increased, the Board have not suffered a moment's distrust of the Scriptural warrant of the end aimed at by the Society, nor of its immense importance to the cause of evangelical religion in the earth. But on the contrary, the developments of Providence and prolonged examination have tended to confirm their faith in the primary obligation of all Christians in missionary efforts to seek the re-conversion of the apostate parts of Christendom. And they have been cheered even in their darkest hours, with evidences of special favor divinely vouchsafed to many parts of the field in which they labor, and to many of the particular enterprises in which they have engaged. Although less has been effected than in some other years, and than seemed at the beginning of the year to be urged upon them to attempt, they rejoice in what they have been enabled to do, and in the historic fact, that relatively the AMERICAN AND FOREIGN CHRISTIAN UNION has shared in the

sympathies and charities of the churches quite equally with other agencies for the world's redemption.

THE TREASURY.

The Treasurer's account in usual form will be found at the end of this Report. Including the funds given for the Paris chapel, with those derived from all sources, the amount at the disposal of the Board was a small advance on the amount of the year before. The receipts, however, from *ordinary* sources and for *ordinary* purposes were below those of the preceding year. For the diminished amount of receipts the following reasons sufficiently account:

1. The extreme commercial perplexity, to which we have already alluded, continued through a very large part of the year.

2. The discontinuance of collecting agencies from large districts of country, from which considerable sums of money had formerly been derived.

3. The diminished number and amount of legacies received.

The amount received from legacies during the year just closed was much smaller than that of the year before.

During the year, the Board have had no agency in the States south of Maryland, and none in the States of Michigan, Wisconsin, Iowa, Illinois, and Northern Indiana since the middle of last autumn. The "middle district," including West Jersey, Pennsylvania, Delaware, and Maryland, now occupied by the Rev. E. E. Adams, as the Secretary for the same, was vacant more than half of the year, and that during the most favorable time for the collection of funds.

The existing vacancies the Board hope soon to fill with acceptable and

efficient laborers, and to derive from them during the present year very liberal support to the hallowed cause in which they labor.

We will now speak of the

PUBLICATION DEPARTMENT.

The judgment of the Board in respect to the importance of the Press to the advantageous prosecution of their work, as expressed in former Reports, has undergone no change within the year. They regard it as indispensable, in many cases, to success. The printed sheet may find its way to many an individual or family to whom the living teacher could not obtain access. Arguments and facts conveyed in printed form may be examined, and weighed, and allowed an influence which might be but partially comprehended, and soon dismissed, if merely heard from the lips of a passing missionary. The Board therefore maintain the Publication Department in readiness for use, as the times and circumstances may demand.

BOOKS.

There is not the necessity now for the Board to publish books which existed a few years ago. Then the attention of the community had been given but little to the religious errors of Romanism, or to the policy and designs of the Papacy; and few, if any, American publishers brought out works upon those subjects. A change has of late been effected in the public mind, however, in regard to these things, and a variety of works have therefore been published by private booksellers and individuals, well adapted to do good, and to a considerable extent meet the public wants.

From the peculiar state of things

during the greater part of the year, the Board did not deem it expedient to publish any new books. They issued but one edition, of five hundred copies (a reprint) of their French Hymn Book, to meet a demand on the part of their missionaries among French Romanists in this country, having a sufficient supply of other standard works from the issues of the year before.

THE MONTHLY MAGAZINE,

which bears the name of the Society, and is devoted to the promotion of its interests, an octavo of thirty-two pages, has been published throughout the year as usual. The Board have bestowed much pains upon it, to render it instructive, acceptable, and useful: and they are happy to know, by testimony received from various parts of our country, that they have not labored in vain.

It has been sent as usual to Life-Members and Life-Directors, as well as to annual subscribers. Copies have also been sent to many Colleges and Theological Seminaries, to various Young Men's Christian Associations, and to many individuals of distinction in various places in the land, at reduced prices, if not free of charge, in order to impart information upon the subject of the Society's work, and to enlist their sympathies and energies in behalf of the good cause.

The circulation of the Magazine is now widely extended through the States and Territories of the Union, and it is making its way into foreign countries. It has lately been called for at the Cape of Good Hope, in South Africa, where it has a number of valuable patrons. But its circulation ought to be greatly increased in our own country. Its sub-

scription-price is put at only one dollar a year, with a view to its extensive circulation. The Board respectfully commend the increase of its circulation to all the friends of the Society. A little effort on the part of each member might add many to its list of subscribers within the present year, and thus extend its influence and usefulness.

Of the

EIGHTH ANNUAL REPORT,

A pamphlet of 144 octavo pages, the Board issued an edition of *six thousand* copies soon after the last Anniversary. Copies of it were sent as usual to Life Members and others entitled to it, and the remainder was distributed in various parts of the country and in foreign lands, as the interests which the Society is designed to promote seemed to require. It is believed from the communications which the Board have received from various quarters in relation to it, that that document contributed not a little to the benefit of the work in which the Society is engaged. They have heard from it abroad very favorably, as well as at home.

TRACTS.

The state of mind on the part of Protestants and Romanists is often such as to be profited by well-written tracts, rather than by oral and fugitive instruction. The Board have, therefore, from their own Depository supplied tracts adapted to both classes of readers, and distributed them as doors of promising usefulness have been opened. In the distribution, it has been a point with them to secure readers, rather than mere receivers of them. With the missionaries under their direction, they have laid much stress on this

matter, knowing it to be not only useless, but a waste of funds, to leave either tracts or books where they would be committed to the flames, or be otherwise destroyed, as soon as the missionary had withdrawn.

The tracts distributed have been chiefly in the English, German, and French languages; some few in the Spanish language have been used. The number of pages of tracts bearing directly on the work of the Society, which the missionaries distributed last year, is a little more than half a million.

The number of pages of printed matter put in circulation, in connection with the great work of re-converting to the Lord Jesus Christ and his Gospel the corrupted parts of Christendom, during the year, amounts to *six millions eight hundred and twenty-five thousand six hundred and eighty-six*. These pages are lodged with private individuals and public associations, with the rich and the poor, the Protestant and the Papist; and unfolding, as they do, the way of life, the duty of seeking it, and of endeavoring to bring the erring to know and enter upon it, they can hardly fail to work out a great amount of good to the cause of evangelical religion, and to the souls of men.

We may now speak of the

MISSIONARY DEPARTMENT.

To this department the Board, for various reasons, have been led to give much and very careful attention. The impression upon some minds that Roman Catholics are beyond the reach of evangelical measures, that labors for their enlightenment, conversion to Christ and his

glorious Gospel, and their consequent reform, would be spent in vain, if not worse; and on the other hand, that the existing agencies organized and set in operation among the destitute Protestants, and chiefly with a view to *THEIR* benefit, are all that are needful for the redemption of the *PAPAL* population from the ruinous bondage to error in which they are held, together with various questions bearing more or less directly on the whole work of missions, as intrusted to the church by her infinite and glorious Head, have led the Board to examine the nature and claims of the work intrusted to them with the utmost care. And while in their individual capacities, in their respective churches and spheres of labor, they have rejoiced in the privilege of aiding in efforts to convey the Gospel and its institutions to destitute Protestants and unenlightened Pagans, the special obligation upon the Christian church to endeavor to recover "the lost sheep of the house of" her "Israel," has appeared more and more distinctly to view. Various providential expressions have lent their aid to remind them of the primary obligations of the observance of the Scriptural order in the church—"first pure,"*—if prosperity on her part is to be hoped for; or, in other words, that the church has no ground to expect nor to plead the fulfillment of divine promises in her behalf, till she has put forth appropriate efforts to reclaim her wandering members, and in case of failing to reclaim them, has cut them off from her communion. And in regard to our own country especially, the progress of time has constantly strengthened their convictions both of the *necessity* and *importance*

* James, 3:17.

ance of missions, planned and conducted with particular if not exclusive reference to the moral and religious benefit of Romanists.

In the early periods of our nation's existence, there were but few people among its constituents but Protestants and their descendants. Protestant institutions only obtained or were known in the land; and Protestant views of the sanctity and obligation of the Sabbath, and of the holy Bible as the all-sufficient and only rule of faith and practice, were universally prevalent. But with the progress of years other elements have been thrown among us. Romanists, more especially of late, have come to us from every country of continental Europe, from the islands of the seas, and from almost every spot of Roman Catholic nativity, and spread themselves abroad through all parts of our wide domain.

Animated by one spirit, though speaking different tongues, and reared under governments of different forms, they all defer to the Roman See, cherish Papal sentiments in regard to things distinctively Romish, and to a lamentably great extent, through their "traditions" and rites, render the Gospel "of none effect."

Popish bulls, decrees of councils, teachings of canonized saints, standard works of cardinals and bishops, on morality, religion, church government, worship and its proper object—in a word, on all subjects in which man as a moral and accountable being and probationer for eternity is interested, are before us; and if we understand at all the teachings of the Bible, there are infused through all these the leaven of corruption, the elements of death, in such amount and having such force as effectually

to neutralize the power of the truth which may be incorporated in the mass, and lead those who accept them to endless destruction. There is, therefore, in their judgment, a *special obligation* upon evangelical Christians to convey to the Romanist the pure Gospel, and offer it to his acceptance, that he may be led to the true and only Savior of men for salvation, instead of those mediators and ceremonies which a corrupt priesthood have invented, but which can neither sanctify nor save.

The numerous conversions to Christ and his Gospel which have occurred in this and other lands among Romanists, in connection with the labors of missionaries who have been sent to labor expressly for their benefit, as well as the isolated cases occurring in connection with other means, sufficiently rebukes the sentiment that they are "beyond the reach of evangelical measures," to justify no further notice of it by way of refutation. Thousands and tens of thousands often multiplied have been reclaimed from the grasp and delusions of the "Man of Sin," in Europe and America, since the friends of Roman Catholic evangelization commenced their great and good work; as the records of Missionary Societies and Church organizations into which they have been received as members, abundantly show.

And if their countrymen and co-religionists would well consider the following facts, the Board feel quite assured that they would agree with them, in asserting with marked emphasis the *necessity* and *importance* to the nation and the souls of Romanists, of missions devoted exclusively to them. It is unquestionable that—

1. The instrumentalities on which

many have relied for arresting the progress of Romanism, and bringing its believers and advocates to abandon it and to embrace evangelical truth, have not accomplished what their friends had hoped they would have done in these respects.

2. Romanism has vastly increased in the country within the last thirty years, notwithstanding the use which has been made of the ordinary instrumentalities ; thus practically urging the adoption and employment of something more direct and effective for the benefit of the people under its power.

3. Romanists are now much less accessible to Protestants and their means of instruction, than they were a few years ago. Fewer Romanists now go to Protestant places of religious worship, fewer children of Romanists attend Protestant Sunday-schools and the public schools held on week-days, than were wont to attend a few years since. To a very large extent they have churches and schools of their own, where they and their children assemble, and as far as practicable they maintain non-intercourse with Protestants, especially in relation to religious matters.

4. The authorized teachings of the Romish Church are utterly subversive of the fundamental doctrines and duties of the Sacred Scriptures, such as—God, the only proper object of religious worship—the Lord Jesus Christ the only Mediator and Savior of lost sinners—the pardon of sin—justification by faith—natural life the only period of human probation—future rewards and punishments—repentance and holiness of heart and life ; and in the place of these they substitute human devices, as dishonorable and offensive to God as they

are debasing and destructive to men.

In the light of these unquestionable facts, which no form of argument can materially change, however at variance with the popular sentiment they may seem, it can scarcely be wondered at that the sympathies of the Board should be aroused both for the country which is annually receiving scores of thousands of Romanists into her bosom, and also for the Romanists themselves, whose spiritual condition is so truly dark and deplorable. Nor can it be regarded strange, that with the annually increasing amount of this evil before their eyes, and the open and vigorous efforts of the Papal Propaganda to increase it, and also to neutralize all evangelical efforts for the enlightenment and salvation of those who have been caught in the Romish toils, “lest the light of the glorious Gospel of the Son of God should shine upon them ;” the Board should find their convictions of the obligations of American Christians to labor with special earnestness for the conversion of Romanists, gaining depth and power every year. And they are happy to state that their views and convictions are becoming somewhat common in many sections of the land. Many more sympathize with them now than ever before, and they cannot but hope that the time is not far distant when all evangelical Christians will be numbered with them.

In conducting the work entrusted to them, the Board have constantly recognized the advantage of well-qualified laborers over those who were but partially prepared for the service, and they have made it a point to employ those only in whom they could repose the utmost confidence. They have therefore sought

for men of piety, experience, prudence, and industry, who well understood the language of the people in whose behalf they were to labor, and also the false system of religion by which they were enslaved. And it is with much pleasure that the Board are enabled to bear testimony, with but few exceptions, to their fidelity and devotedness to their hallowed employment. They necessarily felt the effects of the commercial embarrassments which pressed heavily upon the Treasury for several months, yet they cheerfully submitted to the privations it imposed, and did what they could to save the interests of the Society from harm.

SCHOOLS.

The attention given to the subject of Sunday and industrial schools for the benefit of Papal children, noticed in the last Report, has been continued during the year with most gratifying success.

Very many children of the poorer classes of operatives, of foreign birth and Romish faith, congregated in our large cities and manufacturing towns, are much neglected by the parents and others, and are left to grow up in idleness, ignorance, and vice. They fail to go to the public-schools, and are not gathered into the schools which the Romish church sustains. These children, many of them, at least, are possessed of good natural abilities, but if left untaught and under the influence of the sentiments and habits of those with whom their lots are cast, can have no fitness for good citizenship, and their prospects for eternity must be dark indeed.

Many of these children, male and female, the missionaries in a good many places have gathered into schools, and taught the rudiments of

an English education, as well as the principles and truths of evangelical religion ; and in very many instances it has been found that the kindness shown to the children has opened the way for the missionary to preach the Gospel profitably to their Roman Catholic parents.

Whenever the circumstances, therefore, warrant it, the missionaries open Sunday and industrial-schools for the benefit of this large class of children in our land ; and in this form of effort they have met with much encouragement. The schools have been very well managed and very useful ; and the Board are happy to know, that they have met with decided favor, on the part of Protestants, in all the places where they have been established.

As heretofore, the missions have been both itinerant and stationed. It has been an object with most of the missionaries to lead the people with whom they labored to attend existing churches in the neighborhood of their residences, and to induce their children to attend the Sabbath-schools already established. Thus they become direct auxiliaries to the churches where they may happen to be.

But it occurs in some cases, that the missionary can labor most advantageously by forming the people into a congregation, and ministering to them stately himself. Several of the missionaries, under the direction of the Board, have so labored during the last year, and as one of the results, one of them stationed in Cincinnati, Ohio, the Rev. Mr. WINNES—reported the organization of a church consisting of 58 members, the congregation having purchased a site and erected a convenient church

edifice, with encouraging prospects of usefulness and happiness; another in the city of New-York—the Rev. Mr. Zastera—reported his congregation desirous of organization. It had grown to such a size as to fill the large room in the 7th Avenue, in which it usually assembled for worship, and there were with them 120 persons who gave credible evidence of conversion to Christ. These were anxious to be formed into a church, and had taken the preliminary measures for it at the time of his last report. This missionary reports more than 500 individuals who had renounced Romanism since he commenced his labors in New-York, 18 months ago, and 221 who give evidence of conversion to Christ.

The people in both these cases are Germans, and for the time at least could not be profited by attending English preaching, they having little, if any, knowledge of the English tongue.

The labors of the Board, in missions in the Home Field during the year, have been confined to the Spanish, French, German, Irish, and English-speaking populations. They had projected something in behalf of the Italians in this city, and had also begun to do something toward a plan of labor for the evangelization of the Indians around Green Bay, who early had been corrupted by the Papal missionaries, and induced to accept the Popish religion. But the commercial embarrassment, already several times alluded to, led to a postponement of those works. They are worthy, however, of an effort, and at an early day they, and the Papal population on our national Pacific coast, generally, should receive the attention of the Society.

Of the interests of that remote and important portion of our country upon the Pacific slope, the Board have not been altogether inattentive. They have instituted correspondence concerning its condition and wants, and sought to establish an itinerant mission there, which should enlist the sympathies and arouse the energies of the Protestant churches which have lately sprung up in those regions, that the gospel in its purity might soon be diffused among the multitudes of the Papists by whom they are surrounded.

And those efforts have not been wholly unproductive of good, although no mission has been actually established. These beginnings, it is hoped, may soon lead to something more effective. Many minds there are now turned to the subject, and fully recognize its great importance and binding obligation, and they will welcome and second any agency that may tend to diffuse light in the dark places where Rome has had sway.

As usual, the Board now submit extracts from reports and correspondence received at the office, from which a general idea of the missionary labor which has been performed, and something of its usefulness and importance, may be gained.

Extracts from Reports.

They begin with an extract from the report of Miss M. RANKIN, the Principal and Proprietor of the Female Seminary at Brownsville, Texas, and who acts as a teacher and missionary among the Mexicans in that place. Her mission is among

SPANISH ROMANISTS.

1. On the American side of the Rio Grande, which for a long distance forms the south-western boundary of

the United States, and in the valley of that river, there are many immigrants from Mexico. Like all others reared in purely Papal lands, they have had little if any knowledge of the Bible. They have, however, manifested in many instances a desire to know its sacred teachings. And in connection with her seminary, which is nearly opposite Matamoras, on the Mexican side of the river, a good deal has been done by Miss Rankin, and an excellent female associate, for Mexicans in favor of evangelical and pure Christianity. She has distributed Bibles and Testaments, and religious tracts, and taught many in the Sabbath-school, which she has regularly maintained.

But the service upon which the Board look with the deepest interest, at this station, is the training of indigent Mexican girls of good talents, who when properly educated may return to their homes in Mexico, and spread abroad, in the spheres of life in which they may be called to act, the knowledge of gospel truths which they may have acquired on the American side of the national boundary, and in Miss Rankin's seminary.

It has been an object with the Board to secure the training of twenty such pupils annually in Miss Rankin's seminary. She has, however, during the last year, had under her charge nearly double that number.

In a letter addressed to the Board near the close of the year she said :

" As the year is drawing to a close, I will endeavor to give you a summary of the labors I have performed in behalf of the Board, and also the general aspect of the mission as it presents itself to my view.

" I have received into my seminary, and given them the benefits of its instruction, during the past year, **FOORTY different Mexican pupils.** THIRTY of this number were

indigent though interesting girls. The greater part of them have been constant in attendance, and their advancement in the English branches of education has been very satisfactory. I find the children of Mexicans as susceptible of culture and improvement as those of any other class. Vicious and improper habits in them, I believe, are as easily eradicated, and moral influence can be made to bear on them as readily and happily, as on American children.

" The peculiarities and infelicities of Mexican character, generally, I am induced to believe, are, in a great measure, the result of circumstances. A corrupt Christianity, the direct tendency of which is to nourish and develop all the vicious propensities of human nature, has had ample time and opportunity to work out its legitimate results among that unfortunate people ; hence their moral renovation must be commenced with the proper education of the rising generation. This process, though gradual and unobtrusive, will most certainly and effectually bring about the desired result.

" In my plans respecting the seminary—in locating it upon the border of Mexico—and in the labor and self-denial through which I passed in the execution of those plans, my vision was not confined to the results of one, two, or three years' efforts. My views were extended to the reasonable period which this seminary might be expected to exist, and the probable influence which might be exerted upon the moral and intellectual character of Mexican females, during that period. In that time, surely, many, *very many*, may be instructed in those principles and truths which naturally and everywhere tend to remodel and renovate the whole character, the effects of which must unavoidably be felt upon future generations, but be more perfectly realized in the world which is to come.

" A measure of this work, I have been endeavoring to perform during the past year. And although I have not performed or witnessed all I desire, I have seen such results of my efforts as encourage me to believe that my ideas are not merely the creations of the imagination. An increasing reverence for the sacred Scriptures, and

a more just regard for their holy teachings, have already been manifested among these Mexican girls; and I cannot but hope that their youthful hearts may be savingly affected by their life-giving truths. The discovery of these things, and the hope it inspires, have buoyed up my spirit, under the peculiar trials and difficulties which I have necessarily encountered in the arduous labors attending their instruction and proper discipline.

“ Besides the performance of the labors attached to the school, we have distributed 50 Bibles, 50 Testaments, and 50 copies of the Acts and Gospel by John, and 20,000 pages of Tracts.

“ The course adopted this year has been to circulate the tracts. The result of this I supposed would be, to induce applications for the Bible. In this I have not been disappointed. Almost all the Bibles and Testaments distributed have been in compliance with voluntary solicitations for them. This has given me a favorable opportunity of testing the motives of the applicants, and also of explaining to them some of the important truths therein taught. They seem to have acquired the impression, that the Bible teaches a different kind of religion from that which they have been taught, the most prominent feature of which is, that it requires the worship of God instead of saints. One Mexican, in particular, came to me, and said that he had read a tract given him by one of my Sabbath-school scholars, which told him about the Bible and what it taught, and desired me to let him have one. I accordingly gave him a copy, which he received with much apparent satisfaction.

“ In two weeks he returned and asked for another, as he had been urgently requested, by a friend in Matamoras, for the one I had given him, and he had very reluctantly parted with it. To convince me of his sincerity, he brought money to pay for it, and said he would pay any price I asked. I inquired of him why he prized the book so highly? He answered: *Because it taught him that God was the proper Being to worship.* He said he had been employed in making the images of St. John and St.

Peter, a short time before, and he knew they were made of wood, and of course prayers made to them were of no use. Similar sentiments have been expressed by many others, yet, notwithstanding the fallacy of those doctrines in which these deluded people have been nurtured, they manifest a strange attachment and veneration for their particular church, which they claim to be ‘ROMAN APOSTOLIC,’

“ The Holy Spirit alone is able to open their hearts to the full recognition of the peculiar errors of that church, and to lead them to embrace those divine truths which can save the soul.

“ Of the Bibles and other books circulated, upwards of 30 Bibles and Testaments and 5,000 pages of tracts have gone upon the other side of the Rio Grande. Although Mexico still holds her iron grasp upon the consciences of her subjects, there are many, even in that priest-bound country, who are eagerly desirous of the Holy Scriptures. Thanks be to God, his Word is not bound, but will exert its legitimate influence, where human laws prohibit it, and ecclesiastical power would fain restrain it. Before God’s authority, priestly power must acknowledge its impotence.

“ When God says, ‘Let there be light,’ not the Pope nor all his retinue can extinguish it. Earthly despots may strive to hold their grasp, but of how little avail before Him who is Lord and Sovereign of the human conscience! Although ‘the man of sin’ may regard his fortress impregnable, God has his own wise purposes which he will bring about for its destruction. In this great work, the church of Christ must awake and put forth her mightiest efforts. It is no trifling foe with which she has to contend. The imposing garb assumed by this monster of iniquity presents a formidable barrier; but before the well-directed efforts of the true church, this system of religion, now masked under false assumptions, will meet its predicted doom. The haughty priesthood, the imposing ceremonies, the magnificent structures, which are now the pride and glory of those places in which the Roman Catholic religion prevails, will vanish away before the humble doc-

trines of the cross of Christ. *But no light skirmishing upon the outskirts of the enemy's camp will effectually demolish this system of idolatry. It must be attacked in the very heart of its fortress, and the prince of darkness must be grappled with upon his throne.*

"In closing this brief report, as the matter stands before my mind, I may say, that in view even of the magnitude of this important work, the lone laborer need not be discouraged in any effort, however small, he may be called in the providence of God to make. Each well-directed effort will effect some important and valuable end, and every ray shed from the Divine Word will tend to swell the radiance which will eventually consume that mighty system of error and superstition, which now holds within its soul-destroying influence so many millions of our fellow-beings. Let no one's heart be distressed by the mists of the present day. Faith already plants the standard of victory upon the strongest ramparts of the foe, for it has respect to 'the time of the end,' and it bears inscribed upon its banner the mighty declaration of Jehovah,—

"'I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return.' Christ must reign, and 'unto Him every knee shall bow, and every tongue shall confess.'"

FRENCH ROMANISTS.

2. The Rev. JOSEPH L'HEREUX, from whose reports the following narrative of labors and their results is taken, is stationed at Brandon, in the central part of the State of Vermont. The French immigrants from Canada are quite numerous in that part of the State, and, like others reared among Papists and subject to the Papal rule, they are generally ignorant of the Scriptures, extremely superstitious, and prejudiced against Protestant teaching and evangelical religion.

The Board have sustained Mr. L'hereux at his station several years. He extends his ministrations to several counties, and in the course of

the year he is enabled to address very large numbers, who without such a mission would probably never hear the Gospel; and it is gratifying to know that through his agency the most encouraging improvement has taken place in some of the French settlements in that part of Vermont where he labors. In his field are seven Roman Catholic churches—two Irish and five French. These are attended by eight priests, under the direction of a Bishop stationed at Burlington, and some of them quite numerously attended. Respecting his mission Mr. L'hereux says :

"The Lord who was with me in the preceding year has also been with me in my labors among the Roman Catholics during the one that is now about to close. And I am happy to inform you that I receive much encouragement in my work among them, whether public or more private. In many of the towns in which I have labored, I have a strong hope that much permanent good will be effected, seeing that a great number of Romish families are well disposed to hear the Gospel.

"The people to whom I minister are French, and they are widely dispersed over the country, so that to reach them I have to travel much, and to preach at no less than *thirteen* stations. I have visited three hundred Romish families, at different times, and I have also extended my journeys about one hundred miles from Brandon. During the last year I suffered much from the cold, fatigue, and even hunger; but that was nothing, if I could bring more souls to Christ by the services which imposed such things upon me.

"By the Divine blessing on my labors, one hundred and fifty persons, once Romanists, have been led to see the errors of the Church of Rome, and eight of them have expressed a belief that they have experienced a change of heart. I presented three of these to the Congregational Church of Brandon this year, and they were received into membership.

"I have distributed to the Romanists a few books and tracts, where I think they will do good. But the religion of Rome forbids the Romanists to buy or to take any books from Protestants; yet nevertheless a great number among them are always ready to take our books, when they think that the priest may not know it. But I hope to see very soon the happy time, when a great number of people who are now in bondage to the Church of Rome, will come to Jesus, and read the Bible with the same liberty that we enjoy.

"But, as I have before intimated to the Board, let me say again, that it is almost impossible to induce Roman Catholics to attend regularly the Protestant places of worship before they are converted; because they believe, according to their priest, that out of the Church of Rome there is no salvation. We cannot, therefore, reasonably expect that they will attend our churches. The best thing that I can do, therefore, is to go to their homes and interest them in religion. If I do not do that, they will never go to Protestant churches. Protestants should understand that.

"I have induced twenty-five children to go to the Sunday-school in Brandon, and everywhere I go I try to do the same. At one of my stations—Mockbridge—with the aid of my Christian friends there, I have organized a good Sunday-school, which is well conducted and very useful. The number of children who attend it is generally between forty and fifty.

"In Brandon I have also a Bible-class under my care. The number who attend it is usually between thirty and forty.

"I have held during the year from *three to five meetings weekly* for prayer, at each of which my audiences have been from thirty to forty persons. The whole number of such meetings which I have held during the year is 192—of individuals with whom I have conversed on the subject of personal religion, is 1,340. I have also preached 268 times.

"I have attended several times at Protestant places of worship, and I have also spoken frequently in behalf of the Society.

I have induced seventy-six persons to sign the temperance pledge, all of whom were in the darkness of the Church of Rome; and when, some years ago, I came for the first time to Brandon, many of them were miserable slaves of drunkenness. But in connection with my ministry they have entered into covenant with God, and signed the true temperance pledge. I mean they are now passed from death unto life, and give evidence of devotedness to the service of God, and will be temperate, from principle, in all things.

"In some places where I preach the Gospel, there is among the Roman Catholics a longing to hear the word of God, even to an appearance of a revival commencing among them. A few weeks ago, in the village of L—, 42 persons came to hear me preach, and I was rejoiced to see many of the auditors who were present manifest their repentance by their tears. A good number of them had never heard the preaching of the Gospel before. One among them said:

"'My friends, I declare that I never heard such language. I am a strict Catholic, and have always said that the Protestant religion was worth nothing at all. But now I confess my sin, seeing that I have so often spoken against the holy religion of our Lord Jesus Christ.'

"And after that he asked me for a Bible. Then a young man came to me, and said that he would like very much to have a New Testament. After that, a lady 80 years old testified that she had never known the Gospel of God before that day, and lamented that she had spent all her long life in the darkness of the Church of Rome. What a dreadful reproach to Rome, to keep her followers ignorant of the Gospel! I have already visited that village twice, and I hope to visit it again. I have agreed with the people to go there every month, and they are willing to bear the expenses for one year.

"In all my field there is a growing interest among the Romanists upon the subject of evangelical religion. Many families that used to receive me coldly, now appear to be glad to see me. But we suffer by removals. *Eight families* of converts have

now removed to the 'far west,' but they have gone rejoicing in 'the liberty wherewith Christ hath made them free,' and praying for the welfare of our Society.

"The substance of the foregoing may be thus stated:

"I have extended my missionary journeys about 100 miles from Brandon. The number of places that I have labored in is 13; of visits I have made for religious purposes, 300; of persons, once Romanists, who have been led to see the errors of the Church of Rome, 150, and 20 among them are now open Protestants; of persons converted and induced to attend evangelical worship, there are 8—three of them have united with the Congregational Church of Brandon this year; of children induced to attend Sunday-school at Brandon, 25, at M— station 40 to 50; of persons under my care in Bible-class, 30 to 40; of meetings for prayer, 191; of persons who attend, 30 to 36; of preachings, 268; of addresses in behalf of the Society, 6; of persons led to sign the temperance pledge, 76."

The total number of Roman Catholic converts to Christ since he has labored in that field Mr. L'hereux reports to be *two hundred*.

3. The Rev. J. B. C. BEAUBIEN has labored among the Canadian French along the St. Lawrence, in the States of New-York, Vermont, and Maine. The following brief account will show the labor performed, and the state of the mission. Mr. Beaubien has performed the double service of public lecturer and missionary, and found much encouragement in his labors. He says:—

"During the past year, I have acted for the Society as lecturer and missionary. Besides holding meetings and visiting the French population of the towns in the vicinity of Burlington, Vermont, I have visited twenty towns in Vermont, twelve in New-York, and ten in Maine. Many of these towns I have visited often, and in most of them I have combined my agency with the missionary work.

"As missionary, I have held 90 French meetings, visited at different times 200 families, distributed 10 Bibles and 10 Testaments.

"As agent, I have delivered 45 addresses before conventions of churches or individual churches, 20 before Sabbath-school anniversaries or at monthly concerts, and lectured on Romanism 75 times.

"The attendance on my French meetings has varied from 15 to 100, according to places and circumstances. I have spoken of the condition of Romanist children, etc., etc., to thousands of Sabbath-school scholars. My addresses in behalf of the Society and my lectures on Romanism have been listened to by audiences varying from 150 to 700.

"Another part of my work as agent has been the following:—I have conversed with hundreds of Americans, ministers and laymen, in regard to the importance and hopefulness of our work. I have, moreover, endeavored to answer the arguments of many who have been disposed to apologize for the Romanists, or to despair of the possibility of their ever being brought to Christ. Among these are to be found some of the chief officers of the church of Christ, and representatives of the several evangelical denominations of the land. They express their feelings on that subject either by word or action, and thus hinder the progress of the work, and I have felt that it was helping the Society to labor among them.

"The course I have followed the past year has enabled me to form a correct idea of the condition of the Romanists in Vermont, and in some parts of New-York and Maine, as well as of the position of the American churches, in regard to the Society and its great work.

"It is evident that while the most ignorant and superstitious among them cling to their blind teachers with the greatest tenacity, the intelligent and educated are becoming dissatisfied with the mother church. It is also evident that *two things* are more than ever in the way of the emissaries of Rome, and favorable to our objects.

"First, the influence and efforts of many Protestants.

"Secondly, the fact that the corruption of the priests is becoming apparent to the people.

"Wherever the evils of Romanism are exposed, and Christians called upon to rescue its victims from perdition, there are many who are disposed to come to the help of the missionary and second his efforts. Thus hundreds of Romanists have been led to attend my lectures during the past year, and some of them have renounced their errors. Thus, also, many children of Romanists have been introduced into Sabbath-schools, and their parents visited and conversed with upon religious subjects, in the absence of a missionary.

"In some parts of Vermont and New-York, the corruption of certain priests has caused many to discover the corruptions of their system. I might here relate some facts that would fill any pure-minded person with indignation, but I forbear; and although such things exert a bad influence wherever they transpire, yet I think we should rejoice that the cunning and craftiness of the priests are not a sufficient cloak to hide their deformities.

"And may we not hope that these things will help the work of evangelization among their subjects; and as they have an unlimited authority and influence over a certain class of female teachers, to whom many Protestants send their daughters, may it not be that those Protestants, by receiving knowledge of these facts, will be led to see their error, and renounce such a practice?

"So far as I can ascertain, a large number of the Romanists among whom I have labored have opened their eyes to the truth, and four at least among these have given evidence of a change of heart.

"Since I came to Maine I have not met with a very large number of French Romanists, but yet have formed an acquaintance with a number of families in the vicinity of Bangor, and who, in listening to my sermons, have manifested a good degree of interest and seriousness. Eight of them have already overcome their preju-

dices against Protestants, and are gradually acquainting themselves with the doctrines of the Bible, and now express a desire to know and be governed by its truths."

IRISH ROMANISTS.

4. The Rev. H. L. CALDER is stationed at Albany, in the State of New-York. He labors among the Irish Romanists in that city. His mission has been sustained several years, and during the last year, as the following report shows, the results are most encouraging. Mr. Calder says :

"My labors for the past year have been principally in the south part of Albany. Although I have visited monthly the greater part of it on account of our Magazine matters, yet the bounds where the chief efforts were made are from Lydius-street to the south line of the city, containing about ten thousand souls, the great majority of whom are Irish Romanists. Within the boundaries of this field there is one large Roman Catholic church, and a school for their children connected with it. Much coercion and intimidation have been used to prevent the children of their faith from going to any of our schools there to read the Bible; but I am happy to say their efforts have been ineffectual. Many of the Romanists here are now acting upon the independent principle, and sending their children where they please. The difference in schools is too glaring to escape their notice. They have had to pay for their children's merely learning to repeat their catechism and prayers, while those who have been sent to our industrial school have made rapid progress, besides receiving food and clothing freely.

"Our mission Sunday-school has been crowded to its utmost capacity for some time past, so that the teachers are under the necessity of looking for a larger schoolroom.

"The Renselear-street Sabbath-school has greatly increased in numbers during my labors here. The number of pupils in attendance last winter was over five hundred. The number of teachers is fifty—twenty

males and thirty females. The school and preaching station at Grossbeck village the Methodist brethren have now taken in charge, and I go two miles further south to encourage the establishment of a school at Kenwood, where I hope some denomination will come and take their stand. Our industrial school is doing well, and a second one will soon be opened.

"Besides preaching every Sabbath morning at the alms-house, I have gathered the children there and conducted a Sabbath-school. It has prospered greatly this winter, both in number and interest. The greater part are children of Romanists, some of whom will not allow them to have copies of the Scriptures. Yet they are learning their contents with alacrity and delight.

"I visit on week-days occasionally the Hospital and Insane Asylum connected with the Alms-House, in all the rooms of which the inmates receive me gladly, and listen attentively to the reading of the Scriptures, exhortation, and prayer. Many of the insane, in their lucid intervals, engage with me heartily in singing hymns and other devotional exercises.

"In my religious visits to families, I have tried to gain their confidence, showing that I love their souls, which many of them now believe. The poor erring Romanists are generally very ignorant, and it may be truly said of them, they worship they know not what. They abstain from meats and keep saints' days, and know not the reason why they do it. Superstitious fear, working upon their credulity, is all that keeps their system together. But missionary efforts, by the grace of God, will wholly dispel that spiritual darkness. The children here of ten and twelve years of age have more knowledge and understanding of spiritual things than their parents, and many of the warm-hearted Irish Romanists are truly proud of it, for they rejoice in the progress made by their children. This is where my hope lies. It is to the rising generation I look for true converts to Christ, although the grace of God can reach the aged too.

"In visiting the sick in the Hospital, many interesting cases have been brought under

my notice. Many with whom I have conversed and prayed, some who had spent the healthy part of their lives in saying prayers to the Virgin Mary and the saints, have expressed hope in the Savior. One I cannot forget. He was induced to read the Bible when near his end; and when, not able to articulate words, he took my hand, the tears streaming down his cheeks, his eyes uplifted heavenward, the sweet smile, all indicated a happy state of mind. These signs, added to previous expressions, gave me hope in his death. Thus the various efforts made have been blessed. The children taught in our schools have with childlike simplicity related to their parents what they were told about God and salvation through Jesus Christ, and it has induced the parents to come and hear for themselves. This may yet lead to their conversion. Such a case I will mention. A few weeks ago, a child on its death-bed made such an impression on the minds of its parents, that they went to the Methodist church here, related the leadings of Providence in their case, and their determination to have no more to do with Romanism.

"Two interesting cases of conversion of ladies belonging to the Roman Catholic church have lately occurred. They were distinguished for their zeal, activity, and attainments. One has joined the Baptist and the other the Methodist church. We trust that much good will result from this.

"The great importance of the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION is becoming better known here and more appreciated, both by the clergy and the laity. In one of our missionary meetings lately held here, one of the ministers in his address upon the occasion came out powerfully on the subject of Popery. It was well said, and well received by many warm-hearted Christians present.

"In the year past I have distributed 22,000 pages of Tracts, 36 Bibles, and 54 Testaments, preached 166 times, conducted Sabbath-school 48-times, made 3,600 family visits for religious conversation, formed a temperance society, and got 42 members, attended 10 meetings where I represented

our cause, held about 40 meetings in private houses for prayer and exhortation, and about 30 to learn the young to sing sacred music, at which we had always prayer, and sometimes reading the Scriptures and exhortation. At all these meetings the children of Romanists have attended, and often the parents themselves.

The average number that attended our preaching-meetings is about 85. Upon the whole, the mission field here looks bright in prospect for the future, and I believe there is much good yet in store, which will appear for the glory of God and the downfall of the system of Popery."

5. Mr. JAMES SMEDLEY, who has labored about two years for the Society, has sustained the relation of an itinerant missionary among the Irish Romanists in Berkshire county, Massachusetts, and occasionally has labored in Protestant churches in the county, to excite in them a deeper interest in our work. His labors have been most acceptable and useful. The following extract from his report will give a brief view of his field, and the happy improvement that is in progress in it among Romanists. He says:—

" My field of labor is Berkshire county, Massachusetts. The total population of this county is 52,791; of these were born in the United States, 43,578; in foreign nations, 9,213.

" From the best sources of information, it is believed there are as many Roman Catholics as foreigners. They have at present two priests, four church edifices, and eight or nine other places for holding meetings occasionally, at all of which, I believe, they have Sabbath-schools for the study, not of the Bible, but of the catechism and prayer-book.

" Of denominational day-schools they have but one in the entire county, and that is small and unpopular among most of the Roman Catholics, as well as Protestants. An effort to start Roman Catholic schools in three different towns, within the last

year, has proved an entire failure, as both parents and children are fast becoming convinced that exclusive *foreign schools* can never fit them to become American citizens, as they generally very much desire to be; and many of the children of foreigners resent with indignation to be called anything but Americans.

" The illegal liquor trade is almost entirely in the hands of Roman Catholics, and the haunts of vice and dissipation, though patronized by many wicked Protestants, are generally established and conducted by Roman Catholics, who seem most willing to bear the odium of this dreadful business. The moral condition of multitudes is indeed deplorable, and their progress only downward; but there are many others who are really respectable, and are trying hard to train up their children to fill good places, and it is really delightful to witness their constantly increasing interest in their education, and the manifest determination on the part of many parents and mere children and youth, to spare no pains to secure a good American education, even at the risk of becoming Protestants.

" Many now of the brightest scholars in our public and high schools are the children of Roman Catholic parents. I am frequently consulted by them in relation to schools. Very recently several young Irishmen called on me, to consult in relation to getting an education. One of them said he did not intend to stop short of a *college education*, to which I encouraged him, and promised my assistance to procure a scholarship for him. It is more and more evident that young Americans of foreign parentage cannot endure the tyranny of the Roman Catholic system much longer. An intelligent young Irishman, 22 years of age, recently assured me this was so, saying he knew a multitude of his age, who were no more Romanists than I was, had left the confessional and communion, and were led into meetings occasionally only by parental authority and the fear of persecution. I was convinced of the fact before, but was glad to hear him confirm it.

" As illustrative of this spirit, I will mention the case of a little orphan boy, 14

years of age, whose parents were Roman Catholics, and, on dying, left him in care of some Roman Catholic relatives. About a year ago he was induced to attend a Protestant Sabbath-school, and in course of the year was converted, and a few weeks since united with a Baptist church. On calling at a paper-mill to see him, the other day, he asked me if I remembered giving him a Testament about two years ago. I told him I did, and asked him if he had read it with interest and profit.

“‘No, sir,’ said he, ‘for I didn’t get a chance; I carried it to the house of my cousin, with whom I boarded, and she proposed to keep it for me in her chest, and I never saw it afterwards; but I got another one, and when I came to read it, I found the doctrines of the Roman Catholic church were not in it, and then I thought it was time to leave that church and go to the Sabbath-school.’

“He said, in going home from Sabbath-school one Sabbath, with his book in his hand, he saw a Roman Catholic man walking close behind him, and so he crossed over to the other side-walk, but the man followed him and said: ‘What book have you got there, my boy?’ ‘I have got *my own* book,’ replied the boy. ‘Well, just let me see it, will ye?’ ‘I shan’t do it,’ said he. ‘Why not?’ ‘Because you wont give it back again.’ ‘How do you know I wont?’ ‘Because it’s not like you to do it.’

“‘Well,’ said the man, ‘I shall have to see to you.’ ‘Well,’ said the boy, ‘you can see to me as soon as you choose, or you may see to yourself, and I will see to my own self, if you please.’ At this show of ‘Young America,’ the Irishman left.

“The old priest, who was shrewd, impetuous, and tyrannical, for reasons best known to his superiors, has been transferred to the county of Worcester, and his place supplied by two others.

“So determined have some of the Romanists been to attend Protestant meetings, of late, that one of these priests has found it necessary to attend himself, in order, it is supposed, to intimidate his people, but

all will not avail; they will attend, though at the risk of excommunication.

“Considerable numbers of Roman Catholic children are beginning to attend Protestant Sabbath-schools, and many more would do so if their parents would permit them.

“The general outpouring of the Holy Spirit has affected many of the Roman Catholics. They feel the want of simple Gospel truth, and are evidently discontented with the mummery of the mass and Latin vespers. There have been *three hopeful conversions* of Roman Catholics in Mount Becket, one of whom died in great peace; I have seen and tried to instruct four others, who seem lately to have chosen Christ. I have been informed that several in different parts of Pittsfield are coming into prayer-meetings, and asking for prayers and instruction. I have not been able to see all those yet, but hope to soon.

“My field of labor was never *half so encouraging* as for the last two months. My visits in Roman Catholic families were never so well received, and for several months past I have adopted the plan of calling on the most intelligent to read the Bible and discuss the doctrines of the Gospel, and answer their inquiries and objections, for which they often express most hearty thanks.

“I have thus visited in eleven months 1,087 families, of which 667 were Roman Catholics; found destitute of the Bible, 320, neither parent of 186 of which can read; sold to Roman Catholics, 2 Bibles, granted 38; sold 11 Testaments and granted 12, besides many thousand pages of tracts and a few books. I have also addressed about 20 congregations on the Sabbath, and taken up collections for our Society; attended all the concerts of prayer and prayer-meetings, presenting at all suitable times and places the Society’s claims for a share of the prayers and contributions of the churches; and I have the gratification to believe that an increased interest is being felt in our county in behalf of deluded Roman Catholics, and for the Society that labors for their salvation.”

6. The Rev. JOHN McDEVITT, who is stationed in Louisville, in the State of Kentucky, has labored with great success among the Irish Papists. By the commercial embarrassment suffered in the country, Mr. McDevitt was led to suspend his labors, in part, for a season. They were soon resumed, however, in full. And notwithstanding the most decided opposition made by priests and others, still his work goes on. He says :

"In presenting my annual report to the Society, I have reason for deep gratitude to our Heavenly Father, who has vouchsafed to me, his unworthy servant, such a measure of success, amidst arduous, difficult, and sometimes dangerous labors. To point out what the Society is doing in this city by a few isolated facts, would be but as a drop to the bucket; and time alone can tell, with the blessing of God, what good results may flow to the souls of many from the kind and encouraging word here, the tract left there, the Bible left with this family of anxious inquirers, and the prayer offered in that—from the children gathered from their homes and taught that cleanliness is a virtue, and learning every day something which will fit them for usefulness here, and for a happy and glorious reign with Christ beyond the skies.

"To show you how the leaven of the truth is working here, and which is caused not entirely by the labors of your missionary, but by the priests themselves—the people contrasting his conduct with theirs—I will give you a few examples :

"A few days ago I met a man on the street, who stopped me and asked, 'Do you not know me?' I replied that I had forgotten, if I ever knew. 'Don't you recollect,' said he, 'when I lived in Mr. ——'s back room, on Fourth-street, when I was without food or bed-clothing, you came and relieved me and my family? We had applied to the priests, but they would give us nothing. I weighed your conduct with theirs, and having carefully read the Bible you gave me, I have learned from it to put no more faith in Popery.'

"The Romanists have now what they call a spiritual retreat in their churches here, (and if you saw how many drunken people are brought up before the courts, it would appear that the treat was spirituous.) I asked a young man who comes to our afternoon meetings, and to whom I gave a Bible long ago, if he attended this retreat? 'No,' said he, 'far from it. I have attended the Union prayer-meeting instead, and have felt that the Lord only can change my heart and forgive my sins. Does he not tell me to come to him if I am weary and heavy-laden? And sure I will go to him, for he alone is willing and able to forgive my sins, "without money and without price."

"A very intelligent Roman Catholic asked me, a few weeks ago, how I was getting on with the priests now. 'Oh,' said I, 'I am trying to enlighten their blind followers, and am succeeding admirably.'

"I know,' said he, 'one good thing you did. You made them do what they never did before; and that is, to have Sabbath-schools themselves.' These the priest have started, at the same hour as mine, to keep the children from our schools, and to teach them, not what the Bible contains, but the Romish catechism—not the exercise of love towards God and man which should characterize their lives, but the persecuting spirit of Loyola, and a holy horror of Protestantism.

"A widow woman went to a rich Papist to ask for some aid. He asked if she sent her children to my school. She said she did, and it was to fit them for going that she was now with him. He immediately ordered her out of his house, adding that she was 'sending her children to hell.' Some children that were prevented from attending our schools are now running about the streets, having no desire to return to the Popish schools, yet their parents are not sufficiently enlightened to shake off a superstitious belief in the priests; and if these children, being thus exposed, become the inhabitants of our jails and prisons, on whose head will rest the responsibility?

"But these cases are sufficient to show how the leaven of truth is working in this stronghold of Popery, and what efforts are

made to keep the people in bondage to the 'Man of Sin.' I will therefore give in few words a view of the work done, and the state of the mission.

"All our Sunday-schools three in number are in a very prosperous condition, and I have to thank the Christians here for the manner in which they have come to my help. Our large mission-house is well occupied. We have about 40 teachers, in the three schools, and their work is self-denying and laborious, but they will be rewarded, we doubt not, for coming 'to the help of the Lord.'

"I have made during the year about two thousand visits for religious conversation, for the reading of the Scriptures, and for prayer. I have distributed in Romanist families 13 Bibles, 50 Testaments, and a great number of other religious books given by some kind ladies here. I have distributed several thousand pages of tracts, and established during the year two new Sunday-schools in the destitute parts of this city, and have an average attendance every Sunday of from two to three hundred children, besides our industrial sewing school, averaging from 60 to 100 pupils. I am very happy to be able to report several families who have left Popery, and are now learning the way of life. They number in all 13. They are now under Gospel training. May the Lord revive his work throughout the length and breadth of our land, and to his name be the praise evermore!"

GERMAN ROMANISTS.

7. The Board have sustained the German station in this city, under the care of the Rev. FRANCIS ZASTEREA, during the year without interruptions. The labors performed have been numerous and burdensome, but eminently useful and successful. The place of meeting for public worship has been in the Seventh avenue, near Twenty-Eighth street. But the missionary has labored much in personal visitation from house to house; and is now permitted to see gathered

around him an interesting group of more than one hundred hopeful converts to Christ, ready to be organized into a church, who till lately were deluded Romanists. Mr. Zastera says:

"Although a good fight against Rome has been fought in the field assigned to me, and many of the Roman Catholic population have been saved, yet would I devoutly say, and make it the only spirit of my annual report: '*Not unto us, O Lord, not unto us, but unto thy name give glory, for the mercy and for the truth's sake.*'

"As it is well known, my new flag of pure Christianity floats victoriously among the German Romanists in this city in the 7th avenue, between 27th and 28th streets. And what may be considered as most important, it is just in the midst of two Roman Catholic extremes—in the midst of the greatest superstition, and the most demoralizing unbelief. It is a point of the city where three missionary attempts have been frustrated in years past. Thanks be to God, with his help the largest difficulties have been overcome. My patience has brought me already the sweetest fruit. The walls of Jericho fall from day to day, and from the ruins rises a numerous and active congregation, which is collected altogether from among Romanists.

"Although the congregation has lost 40 members by their emigrating or moving during the year past, yet it is greatly growing in number, and has already 120 members, who have lately presented a petition to the Classis of New-York for their organization into a Reformed Dutch church. They have promised to give pro interim 100 thalers as an annual stipend to the preacher. That may be considered as a good beginning; and so much the better, because that young congregation, in addition to it, resolved, at the last of our week-meetings, to give also *an annual stipend to the organist*, and also because they intend to establish, in a short time, *a week-day school*. Of the other smaller expenses I will not speak here."

"Divine service, held every Sunday afternoon, is increasing in attendants. On

Easter-day in the forenoon I was happy to number more than 200 auditors present.

"In all my preachings and conversations I try to impress upon my Roman Catholic hearers a sense of their own sinfulness, and the necessity of repentance for sin and faith in Jesus Christ, as the only terms of salvation. In all my preachings and conversations I try to impress upon them, also, the grand head-truth of the exclusive mediatorship of our Lord Jesus Christ. The most of the Roman Catholic converts have expressed themselves on the subject in something like this language: As in the hoariest antiquity the grand prime truths of the unity and sole sovereignty of God, were buried under the inventions which made of men demigods, representatives, or vicars of God, so in the Romish church has the grand head-truth of Christ and his exclusive mediatorship been undermined and buried by the discovery of many mediators, saints, angels, Mary, monks, nuns, priests, and another Christ, even Antichrist!!

"I often urge these truths in this form: Must, then, Jesus Christ, the Son of God, have accomplices in his mediatorship? He who is not satisfied with Jesus Christ, the true God-man, the most holy and blessed Savior of all men, may seek another. He who does not wish to drink from the pure fountain, may, if he can, in accordance with the doctrine of Rome, quench his thirst from impure puddles. He who is not satisfied with the sun, may light a candle, which would show him the way through the dark valley of death, if any such candle is to be had, of Roman priests and monks. He who does not wish to rely quite and only upon the death of Jesus Christ, to hide and swathe quite and only in it, to be vested quite and only in that kingly garment and high-priestly ornament, may be content with the beggarly rags presented by the Roman hierarchy. Yea, he who does not seek to take the redemption-money in approved gold of Jesus Christ, may take potsherds and counters of the Pope and his company. The most of the converts from Romanism to the church of Christ confess to the exclusive glory of the exclusive mediatorship of the Lord Jesus Christ.

"Practical experience has therefore convinced, and the acknowledgment with which the above method is attended by the Romanists has led me to believe firmly, that this is the most effective method of convincing them of the superstitions and errors of Popery, and of persuading them to renounce them. I cannot better and shorter express my above method than with these words: '*Repent ye, and believe the Gospel, and no inventions of Rome!*'

"Though I have since October, 1857, distributed 1,020 tracts to as many German Papal families, yet at all visits my principle is to be myself a true living tract. Now I am visiting 28 new and hopeful Roman Catholic families, most of whom can be considered as converts. I must also confess my embarrassments to have become greater and greater from day to day, because I must jointly visit the old German and Bohemian converts, and the new members of the congregation.

"Of my Bohemian countrymen here in New-York city, not less than 30 have become true believers in Christ and converts from Romanism. One of them, a Bohemian, recently died. He died, however, as a true Christian.

"If I sum up in a total all the true converts from Romanism to Protestantism in the course of the last *one and half a year*, the amount is 500, and of these 221 give good evidence of being true Christians. For this the Roman Pope would scarcely canonize or declare me a saint. I, at least, acquit him of that favor towards all Christians; for I consider the whole Papedom as nothing but a great dash or mark of suspension in the ecclesiastical history. Oh, that its hour as soon as possible would come also, with the stroke, '*Give an account of the stewardship!*'

From the foregoing extracts it is obvious,—

(1.) That the work of evangelization, among Romanists, differs in many respects from that among Protestants. Among the former the missionary is regarded with marked distrust, and is even hated because of his

supposed heretical sentiments and non-connection with the Papal communion, and he is often subjected to opposition, instigated chiefly by the priesthood; while among Protestants the laborer is usually treated with respect, and encouraged by the people for whose benefit he labors, and also by all the evangelical ministry.

(2.) That among Romanists, in general, there is an ignorance of Biblical doctrines and principles, which does not obtain among Protestants; and also a corresponding depravation of the moral faculties, on their part, which renders it extremely difficult to make any religious impression upon them. The darkness that reigns over the mind which from infancy has been familiar with Popish dogmas, traditions, and ceremonies in religion, can hardly be conceived by those who have not given the matter their most careful attention. No Christian can contemplate it, as it is, without the emotions of sorrow, and an earnest desire to do something for its correction.

(3.) That no support or remuneration may be expected from Romanists by the missionary, or the Board that sends him, till, by divine favor enlightened and converted to Christ, they have learned their duty in this regard.

This peculiarity in the work of Roman Catholic evangelization should be distinctly understood by the patrons and friends of the Society, for it has an important bearing on the number of stations and laborers which the Board can sustain, and the *relative results* of the enterprise. Protestant communities are usually prepared, at the beginning, to extend some aid in support of the evangelist

who labors in their behalf, and thus to relieve, in part at least, the burden assumed by the conductors of the mission, while at the same time they co-operate with the missionary, in many ways, to render his labors productive of the greatest amount of good. But this is not to be expected in the work of Roman Catholic evangelization. The whole service among them is to be sustained at the expense of Protestants, as among Pagans, till they are converted. From that point great aid may be expected from them.

(4.) That Romanists have motives to suppress their convictions, and retain their connections with the Papal system, which usually at least are not addressed to Protestants. A merciless persecution commonly awaits every one who ventures to leave the Papal ranks. Were it not for this, we are assured that large numbers from various classes would annually leave them, who now can scarcely convince themselves that they are called to the endurance of such sufferings. But notwithstanding the social and other inflictions which await the converts to Protestantism, very many under the influence of the Gospel annually "come out" of the mystical Babylon, the Romish communion, and unite themselves with various branches of the true church of Christ.

These things, we think, invest the work of Roman Catholic evangelization with the liveliest interest, and show it possessed of claims upon the Christian community not inferior to any other charity. But with these the Board must now submit another thought of great importance, and which adds intensity to the interest and weight to the claims of the cause

under consideration. It is that already the people who have embraced Roman Catholicism as their religion constitute a very large number of the citizens of the Republic. Though large numbers of them are immigrants from Papal lands, or their immediate descendants, they are now citizens. They are found in almost every part of the country, and amount to about an *eighth part* of the entire population, or not far from *three and a half millions of souls*; and their adverse influence is now brought to bear in a most marked, humiliating, and even alarming manner, upon various objects much loved and cherished by our countrymen, and to which, under God, our national and social prosperity and happiness are largely attributable, such as THE SABBATH, our PUBLIC SCHOOL SYSTEM, and THE HOLY BIBLE.*

* The following advertisement appeared in one of the daily newspapers in Utica, in the State of New-York, last winter:—

"An unusually interesting ceremony will take place in Saint Patrick's church, West Utica, on Sunday, 31st inst., at 10½ o'clock A. M. This religious ceremony, though nearly as old as the church, will, in all probability, appear new to most of the Catholics of this city. The Emmet Guards have very kindly consented to be present in uniform on that occasion, and to remain under arms in the church during the ceremony, in the same manner as if they were present at a military mass. They will be accompanied by the brass band from their armory to the church and back; and during the mass the band will perform several pieces in the choir, accompanied by the organ. Rev. Mr. MacFarland, or some other clergyman, will be the celebrant on the occasion, and a sermon will be preached explanatory of the ceremony. Tickets of admission 25 cents."

Similar efforts have been made in various parts of the country to reduce the observance of the Sabbath in the United States to the standard of Papal Europe or South America.

The Board have no desire to engage in political controversies, nor to deal with anything foreign to the sacred work of gospel missions; but Romanism is peculiar. It has in itself quite as much of the secular and political as of the religious element, and it is impossible to exhibit it, and to follow its adherents and advocates in their courses, and faithfully to represent their doings and influences to the public, without occasionally adverting to their relations to the civil government and political affairs.

In Rome's creed, the civil is subordinate to the ecclesiastical authority, and hence the constant struggle of her partizans in every land to place her at the head of government, that she may have things her own way; and the United States forms no exception to her policy and long-established plans. She longs to hold

Against our public-school system a steady and violent warfare has been maintained for many years, led on by Archbishop Hughes, his associates, and those under his authority. It was renewed in November last with increased violence; and Papists having obtained position and numerical force in the Board of Education, and in the Boards of the different Wards of New-York, the natural and happy working of the system has been much embarrassed.

At a regular meeting of the Board of school-officers for the Fourth Ward, held April 5, 1858, the following resolution obtained, viz:—

"Resolved, That the reading of the Bible be dispensed with in all the schools of this Ward.

The names of the Board of School-officers in this Ward are:—

Commissioners—Eugene Shine, Thomas Fitzgerald.

Inspectors—George W. Connelly, Dennis Hogan.

Trustees—James Reilly, C. Kapenbeak, Andrew Cusack, James W. Shehan, John Oliver, Oliver O'Donnell, E. M. Morris, John Shea.

dominion here, and for this end no pains nor expense on her part are withheld or counted too dear ; and by her shrewdness and skill, her tact and perseverance, the apathy and unconcern of Protestants, and the co-operation of political aspirants and demagogues, she has acquired position and influence to which she is not entitled by her numbers nor her merit, and which is as humiliating as it is alarming to every true patriot and Christian.

Everything, then, that can interest the American citizen, patriot, and Christian, either in his country or the salvation of souls, conspires to press the work of the **AMERICAN AND FOREIGN CHRISTIAN UNION** upon the hearts and consciences of the American people.

Under this conviction the Board have cheerfully prosecuted their labors through another year, and they rejoice in what they have been allowed to see accomplished. And knowing the great importance of the enterprise, they cannot fail earnestly yet respectfully to urge their fellow-citizens and Christians, without respect to denominational distinctions, to come to this work with increased zeal and energy during the year now about to be commenced. Let it be remembered that the Roman Catholic population here is large ; that nearly

Officers of the Local Ward Board—Oliver O'Donnell, Chairman; Andrew Cusack, Secretary."

A majority of these officers are Roman Catholics, and the exclusion of the Bible from the school is the work of their hands. Rome is therefore manifestly not willing that the children of this land shall hear read the ten commandments, Christ's Sermon on the Mount, his inimitable parables, nor any of the beautiful and most useful teachings of prophets and apostles, and she would prevent it everywhere if she could.

2,000 priests are traversing the country ; that upwards of *twenty* printing-presses are devoted to their interests ; that nearly *fifty orders* of monks and nuns, consecrated to the propagation of Romanism, in forms more or less open or concealed, as circumstances may require, are nearly everywhere present to do the bidding of their superiors ; and that while we slumber, many, very many souls, may be confirmed in their delusions and dragged down to everlasting death. All have a common interest here, and all should stand together and carry forward this noble work with promptitude and power.

PUBLIC LECTURES TO ROMANISTS.

In the early part of the year, public lectures were given among the Irish and French Romanists with considerable degree of advantage, both in the eastern and western parts of the country. Messrs. Leo, Welsh, Beaubien, and Fennell, took part in such service. Of these laborers, two,—Messrs. Leo and Fennell,—have returned to Ireland to visit their friends ; the others, Messrs. Welsh and Beaubien, remain with us. During the past autumn and winter Mr. Beaubien retired from public service, to spend some time in the theological seminary at Bangor, in the State of Maine, with a view to complete his theological readings, and to qualify himself more perfectly for his work. He will soon commence his labors again, under the direction of the Board. He preaches in both the French and English languages.

Mr. Welsh has remained in the service of the Board during the year, and labored faithfully as an itinerant missionary, and also in behalf of the publication department. He has de-

livered many lectures to his countrymen in the Irish language upon the various errors of the Romish church, and with manifestly good effect.

Of the importance of this form of labor the Board can scarcely speak too strongly; for by it, when properly performed, the masses of Romanists in any place may be reached who otherwise would scarcely ever obtain a thought on the subject of religion but what was in keeping with the corruptions of the Papacy. Vast multitudes of Romanists are unable to read. Those who can read are often taught to avoid reading Protestant publications and attendance at Protestant churches; and yet further to bind them in their ignorance and fasten them to their superstitious system, Popish lecturers throng our cities and the localities where they chiefly dwell, and by every means in their power seek to prejudice them against the cause of evangelical religion.

The Board therefore regard this plan of Public Lectures to Romanists with special favor, as comprising elements of very great power in the work of their evangelization. And they desire to say, in this connection, that the idea of public lectures to Protestants on the subject of Romanism, its utter subversion of the fundamental truths of the Gospel, and destructive effects upon the souls of men—upon the morals and prosperity of communities or nations who embrace it—its relations to our Republic at the present time, and the duty of American Christians in regard to it, has crowded itself upon them of late with frequency and great power.

It has seemed to the Board, and

they are happy to know that many of the first minds in the nation have been led to take the same view of it. In order that our whole land should be aroused, it has been suggested that the ablest men ought to devote themselves to it, and go from city to city and from one town to another, throughout every state and territory, unfolding the truth before the eyes of the Protestant people, that they and their descendants may be guarded and saved from the overwhelming evils which Romanism has brought on Italy, Spain, Ireland, Mexico, and every country where it has been allowed to gain dominion.

The Board are not prepared to recommend anything in relation to the details of such a work, though they can but feel that the quickened activity which has marked all the Roman forces, for a few years past, in relation to propagating Romanism in the United States, and the wonderful success which has attended the movement amidst the almost unaccountable and quite surprising indifference and unconcern of Protestants in general in regard to it render some decisive and general action necessary, if the torrent of evil now coming in upon the land does not damage it beyond the power of repair. They submit, therefore, this thought for consideration, and respectfully ask not only every pastor but every member of the bar, of the Legislatures, of the judiciary, and of all classes of citizens, to look out and see to what distance we have drifted, as a nation of Protestants, from our original moorings in this regard, in what direction the currents are now setting, and then, according to convictions of duty, to do what they can to arrest the further

progress of this state of things before it shall be too late. The history of other countries ruined by Romanism is before us, and the instructions of the Bible in regard to our duty toward it and those under its power are clear and imperative.

But the Board desire to say that they have been enabled to do a good deal in this work of enlightening and interesting the Protestants in regard to Romanism in various parts of the land, through

LOCAL COLLECTING LECTURERS AND AGENTS.

Every District Secretary and every Collecting Agent employed by the Board performs an amount of service in this direction, which, in value to the spiritual and general interests of millions of Romanists and the welfare of the nation, no amount of worldly treasure can adequately represent.

Where those excellent brethren our fellow-laborers have dwelt and performed their services, where in numerous congregations of different denominations they have upon the Sabbaths and other days preached and delivered lectures, many have been awakened to a sense of the importance of this work as they had never before been, and also been led to pray and labor in its behalf, who without their agency doubtless would not have been enlisted in it at all.

Of this the Board are well assured; for from sections of the country where they have employed no agency of this kind, they derive little or no sympathy or support; and from the congregations within fields where they have been located, but to which they have not preached for any reason whatever, the Board have realized far less than from the churches

in which they have preached. As important, therefore, as is the cause itself to every interest of humanity, so are the labors whose end is to arouse the minds of the people to the contemplation of its claims, and vigorously to support it. And in the judgment of the Board, to abandon the latter for any consideration whatever, would speedily necessitate the giving up of the former. And this they cannot persuade themselves that the public would for a moment approve. Its abandonment would be, if nothing of like utility were substituted in its place, and all others should follow the example, one of the severest visitations, the darkest events, in the history of the nation.

But they must bring this portion of the Report to a close. Before closing it, however, they would state that they have availed themselves, as in previous years, of the services of a number of excellent persons, in various and remote localities from each other, in addition to those already noticed, whose counsels and efforts in various ways have materially advanced the interests of the cause. Of these, some are clergymen, others are laymen, and a few are females. Through their instrumentality much information respecting the Society, its designs and operations, has been disseminated, many friends to it have been raised up, considerable amount of funds has been sent to the treasury, and much has been done in preparing the way for the establishment of new missions, in fostering old ones, and in promoting the general welfare of the cause.

Besides the laborers noticed in foregoing statements, there are others in various parts of the country

gentlemen and ladies occupying social positions of high respectability, members of churches of various evangelical denominations, whose *voluntary* service and co-operation, in connection with the instruction of the children and youth, and many adults, at the mission stations where schools are established, deserve a public acknowledgment. All of these devote a large part of every Sabbath to teaching both children and adults, many of whom had grown up in great ignorance of the Bible; and many of them, especially the ladies, besides the hours of the Sabbath which are given to it, spend several days or parts of days weekly, in carrying forward the good work. The presence and co-operation of these friends in the Sunday and industrial schools have greatly augmented the usefulness of those institutions; and the Board, fully sensible of the care, effort, self-denial, and various contributions which such service exacts of those who render it, extend to them their unfeigned thanks for their timely and valuable assistance, and also beg the continuance of their favors.

It is proper to say here, that all the missionaries employed by the Board have not similar schools under their direction—for the obvious reason, that circumstances in their respective fields do not allow or call for them. They are not less active, however, in their labors, but they lead the children into schools connected with churches in the vicinity of their residences.

The general proceedings of the year, and the more prominent visible results, in the Home Field may be summed up as follows:

The whole number of laborers em-

ployed, during the whole or parts of the year, is **SIXTY-ONE**, a number ten less than reported the year preceding, owing to the extreme commercial embarrassment of which mention has already been made.

The service rendered has been distributed over portions of nineteen different States, including Northern, Southern, Eastern, and Western divisions of the country.

The number of Papal children, Irish, German, French, and Spanish, reported as gathered into separate Sunday, week-day, and industrial schools—irrespective of those sent into denominational institutions—is *two thousand nine hundred and forty-six*. The number sent into other schools is quite large, although the reports do not give the exact amount.

The number of teachers, male and female, devoted to the instruction of these children and youth is *two hundred and ninety-six*, making a force of **THREE HUNDRED AND FIFTY-SEVEN** individuals every week, in conjunction with the Board, endeavoring to counteract the influence of the “Man of Sin,” and to substitute the Gospel’s religion in the place of the errors of Popery.

The children gathered into these schools, added to the numbers formerly reported, will make an aggregate of more than *thirteen thousand* which the **AMERICAN AND FOREIGN CHRISTIAN UNION** has brought under evangelical instruction.

The number of Romanists publicly and otherwise addressed on the subject of religion by those connected with the Society, cannot be less than *fifty thousand*. Some of those who have delivered public lectures have addressed large numbers. One reports an aggregate of about *seven thousand*.

sand, another of about eleven thousand, and others other numbers.

In *personal visitations* the laborers have been faithful, and they report an aggregate of *twenty-seven thousand eight hundred and thirty-seven* visits, and some of them often repeated, for the purpose of religious conversation, reading of the Scriptures, and prayer, chiefly with those in the humbler walks of life.

These mingling with other Papists, and reciting the facts and truths communicated to them in those religious interviews, cannot fail to become an agency of much value to the cause of pure Christianity and to the interests of our Republic. We knew of many cases where persons thus visited have carried the truths they gained to their friends, to great advantage.

The number of sermons and addresses delivered in different parts of the country, in behalf of the cause, to churches, ecclesiastical bodies, Sunday-schools, and missionary associations, is about *twenty-five hundred*, whose value to the well-being of the nation and souls of men deluded by the "mystery of iniquity," no earthly treasure can represent and eternity only will fully unfold.

The number of converts, among Romanists, to the Lord Jesus Christ, reported during the year, is upwards of 250. These have publicly associated themselves with evangelical churches, or asked to be themselves organized into churches, thus making more than 1,250 which have been reported to the office within a few years, as some of the fruits of the Society's labors.

Within the year, one church in Cincinnati, Ohio, and one in the city of New-York, have been gathered

from among the Papal German population, thus making *twenty-two* churches which through the Society have been added to the number of evangelical churches of the land.

Of the number intellectually convinced of the errors of Popery, and who consequently hold but a nominal relation to it, no exact estimate can be made, although most of the missionaries make some reference to it in their reports. It may safely be set down, however, at several thousands.

One missionary in the city of New-York reports more than *five hundred*, within the past eighteen months, who in connection with his labors have openly renounced the Papal system of religion.

Another, in the State of Vermont, reports a much larger number in connection with his ministry, since he first entered that field a number of years ago. Others, in different parts of the country, report additional numbers, while others, still, speak of the fact in connection with their labors, but do not specify the number thus distinguished, though their statements warrant the idea that the aggregate is quite large.

The amount of printed matter bearing directly on the appropriate work of the Society, the diffusion and promotion of the principles of religious liberty and a pure and evangelical Christianity, is about seven millions of pages.

In all this the Board rejoice, and they call upon the friends and members of the Society to unite with them in thanksgiving to God for the favor which he has vouchsafed to the work of their hands. To him be all the glory.

But how small a part of the work

needful to be done is yet accomplished! How small are these results, when added to all that the various denominational associations are doing for the conversion of Romanists, (some of them are doing a good deal,) compared with what the Romish Propaganda is doing to fill this land with Papists and Papal institutions! *Already there are in our borders more Papists than the aggregate of our population on the birthday of our nation, and scores of thousands are coming to swell their numbers every year.* And besides, the numerical force of priests, monks and nuns, which is present to manage the interests of the system, at least A QUARTER OF A MILLION OF DOLLARS are sent from Europe to their assistance annually!

But we will not despond. The truth shall ultimately prevail, and the church of Christ be redeemed from the power of all her oppressors.

We may now pass to notice the—

Foreign Field.

The general aspects of the Foreign Field remain substantially the same as they were at the last anniversary. The quickened activity of the Papal authorities and of their numerous adherents, then adverted to, has suffered no abatement, but rather been increased, both by the successes they have realized and the signal defeats they have met with. Lamentations over defections from the faith and practices of the so-called Roman Apostolic Catholic church, in certain quarters, have mingled with jubilant utterances at the Vatican over new acquisitions, or returns to the fold of some of the sheep who previously had strayed from it, much after the manner of the year before,

Sardinia, Belgium, Bohemia, and

even Ireland, in the old world, and several of the South-American Republics in the new, by their cultivation of liberal principles or relaxed devotedness in support of the high claims of the pretended successor of Saint Peter, have been the chief occasion of those moans; while England, the kingdom of Wurtemberg, and the United States, (Protestant by profession,) through the favor which Romanism has met with in them, have called forth the loudest expressions of joy, and re-inspired even the desponding with a confident hope of success.

It is also worthy of observation, that not a little pains have been taken, within the year, in order to give eclat to the ruinous system of Romanism, to extend to individuals of rank the badge of office, and reckon them among its principal functionaries. Thus, to effect a purpose in France, Lucien Bonaparte has been appointed one of the Pontifical Prelates; and to secure the same in England and Prussia, Prince Hohenloë, the first cousin of Queen Victoria and Prince Albert, has been made an Archbishop and Grand Almoner to His Holiness, with the prospect of a Cardinal's hat and a commission to the Court of England as an Ambassador from the eternal City.

An unusual number of Cardinals also has been selected under the reign of the present Pontiff, Pius NINTH; and while several have died, (six within a few months,) eight or nine additional were to have been created on the 15th of March last; among whom was Bedini, who is somewhat known in Europe, as well as in this country, by reason of his visit here in the summer and winter of 1854.

And within the year, by priestly in-

terference Mexico has been involved in the horrors of another revolution, and her Government and its influence laid again at the foot of the Papal throne, whence but a few years ago, to the great benefit of the nation, it had been withdrawn.

Russia has been tampered with, and some progress has been made among her leading spirits toward a "re-union of the Oriental churches with the Head of Roman Catholic Christianity." To this end a jubilee has been proclaimed and the "faithful" exhorted to offer up special devotions; and many of the Bishops of Germany have organized "special prayer associations" with reference to it.

As regards the disposition of Russia for a union with Rome, Papal authorities affirm that the Government is occupied with the question. And according to them, the Government has contracted with the Superior of the Sisters of Charity in France to send *five hundred* Sisters to Russia to take charge of hospitals and other public institutions, and at the last advices upwards of *one hundred* had been sent.

A counter influence, however, is at work in Russia in the "Greek United Church"—a people who are ecclesiastically united with Rome. The tendency is to connect themselves with the Russian Church, and they seem ready to do it. In that event, the Roman Pontiff will lose *about a million* of his adherents, if they have not seceded already.

Cochin-China and India have received the marked attention of the Papal See, and the prospects of increased influence and authority there, have added their share to the im-

pulses of joy which have been felt at the Vatican.

But notwithstanding these instances of advancement, and the proof they afford that the Papacy has yet great strength, it is evident that its moral and political power, on the whole, is on the wane. Bibles, and books on the subject of evangelical religion, are becoming comparatively common in many countries where formerly they were scarcely known, and the improvements of the age naturally induce a spirit of inquiry, which is by no means favorable to the maintenance of its high claims. In the presence of these things, it must decline, and if they generally prevail, it must be wiped out of existence.

A sense of this fact has penetrated the minds of the Papal authorities in Europe, of almost every grade, and it has manifested itself in the device and execution of means to arrest the progress of decline, and especially to detect and to defeat the measures for propagating evangelical religion, which is regarded as the principal if not the only cause of it. Among the self-protecting agencies in Europe which have been brought into existence within the past year, is the celebrated Society of Saint Francois de Sales, whose President, Monseigneur De Segur, is prelate of the Household of the Pope and dignitary of the Imperial Chapter.

The means of discountenancing the cause of evangelical religion are worthy of the character of Loyola. One of them is to defame it, and to represent its promoters as being the associates of the most dangerous socialists and persons extremely odious to the civil government.

As expressive of their conviction

of the progress of Protestantism, and a corresponding decline of the Papal interests, the officers of that Society, in an address to the Romanists in France, say :

"The attack is general, and the Protestant Propaganda is exerting itself in almost every province of our land. Schools, temples, institutions of every description, have been erected as if by magic. Protestant propagandists are to be met with in rural districts as well as in towns. We might quote a vast number of well-authenticated facts, gathered from every quarter, and many Catholics might wonder at the gravity of the exit which we are denouncing to their faith. What shall we say of Paris, which seems to be the centre of that Propaganda? Although the Protestants are not numerous here, temples and schools are being erected on all sides. England avails herself of that recrudescence of Protestantism to invade us. . . . Such is a brief review of that Protestant Propaganda which threatens to invade us. . . . Of course its success is rather puffed up; still, it is certain that the Protestant tide is rising, and that it must be dammed out by a powerful barrier."

Analogous to this plan of protecting Romanism, and saving it from dying out, although of a somewhat different nature, being designed to operate in other communities and in very different circumstances, are the semi-religious Orders, Redemptorists and Christian Brothers, instituted in the United States, whose chief business it is to divert the influences of Protestant education and religion from the minds of Papists and their children, and by substituting something else with which to engross their attention, to keep them in the bondage of the "Man of Sin." These Orders, like Jesuits, are the recruiting-officers of the Roman organization—the special opponents of evangelical religion.

These signs of alarm, and intimations of weakness in the Papacy, are of great value to the true church of Christ. They are palpable evidences that the reign of this "Mystery of Iniquity" is approaching its end—that the Gospel is a powerful instrumentality in the matter of its destruction—and they constitute very strong motives to increased activity, as well as perseverance, in the work of Roman Catholic evangelization.

But let us not be deceived. While many occurrences, throughout the wide field we are entering, demonstrate the diminished condition and strength of the Papacy, as compared with its former self—while we see it losing in one place more than it gains in another, and discover, in opposition to its boasted pretensions to unity and stability, the most violent dissensions and constant fluctuations both of doctrine and discipline, we must remember that it still has amazing strength, and works with deadly energy, on a scale of immense breadth, in destroying the souls of men. It stretches its influence over a vast number of nations and tribes of people, speaking almost every tongue that is known to the race, and it claims to have under its dominion nearly *two hundred millions* of souls—a number considerably larger than half the population of Christendom.

With these brief statements respecting the general condition and aspects of the foreign field, we proceed to speak of those portions of it with which the Board have special relations, as places of missionary effort.

We begin with our own hemisphere.
CANADA.
Of the population of the two Can-

adas, West and East, it is computed that about three quarters of a million are Papists. These are chiefly French and Irish, the majority of whom are residents of Canada East. They are generally quite ignorant and strongly attached to the Papal religion. Through the labors of the French Canadian Missionary Society, the Swiss mission at Grande Ligne, under the auspices of the Baptists, and other evangelical agencies, the Gospel is gradually penetrating that dark portion of the land. From a compact body of Romanists, with no sympathy for the Protestant religion, which that people was less than twenty years ago, they are now much changed, through the missionary labors that have been expended upon them. Many of them are now Protestants, and it is believed that they are also Christians.

But the work of evangelization in this region has met lately with much and decided opposition, especially in Canada East. The struggle between Protestants and Papists there and elsewhere in the British Provinces has assumed to a large extent a political character, and has been carried on with much bitterness. Protestants' rights when in the minority have been but little respected, missionaries have been maltreated, and schools have been broken up.

We alluded, in the last Report, to this state of things, and hoped that it would soon pass away. But the spirit of Rome is intolerant and persecuting. The evil can be most effectually cured only by the evangelization of the parties inflicting it. And as these regions lie upon our national borders, and many of their inhabitants come annually into the "States" to trade or to reside here, Americans have a

deep interest in endeavoring to imbue them with the spirit of the Gospel. The missionaries of the Board who labor along the St. Lawrence on the American side, exert in various ways a good influence upon the members on the English side of the river; but the Board hope during the current year to do something more effective than in the past for that important region, and from which they were prevented by the commercial revolution, which arrested the progress of almost every enterprise which depended upon money for its advancement.

HAYTI.

The mission on the Island of Hayti, in connection with the labors of the Rev. ARTHUR WARING, was commenced in 1854, at Dondon in the northern part of the island. The population were all Romanists, and exceedingly bigoted. Through Government officials who had no sympathy for evangelical religion, numerous difficulties were constantly put in the way of the missionary's labors. From small annoyances persecution at length became open and violent, and the missionary and the few converts gathered by him were constrained to meet for devotional exercises in retired places and in a private manner. The ordinances of the church, baptism and the Lord's supper, were usually observed at midnight, to escape the presence of their persecutors.

But the word of God has prospered in the island. There are now no less than **FIVE** small churches, collected at different points, besides three or four out-stations, where the missionary or some of the native helpers meet the people, and preach the Gospel to them.

Mr. Waring now resides at Cape

Haytien, from which point he visits the other stations and superintends their interests. He has six male helpers, who serve with him in the Gospel, and two females, who aid in various ways the diffusion of truth. Mr. Waring has done much to encourage the establishment of schools in the island, and by the recent appointments made by the Government, a good Protestant influence seems to be about to be exerted over them.

The churches founded by Mr. Waring comprise now *more than one hundred* members, and a number of individuals are waiting to be received into them. But we subjoin an extract from a report recently received from him. He says :

"I have not been disturbed by the Emperor at all in my labors in this city, (Cape Haytien;) consequently I have labored very peacefully here all the year, except the part of it consumed by travel and sickness. Our meetings have been delightful and regular, even while I was absent or sick. I should have gone again on a second long tour, if it had not been for the expense of the journey and the hard times.

" THIRTY-FOUR have been baptized within the missionary year, (since April, 1857,) and at this moment at least twenty are waiting to receive the ordinance here, and at the Mole, Pt. de Paix, Dondon, Raphael, and elsewhere.

" I have refused to receive a great number who have applied to be admitted to the ordinances, because they did not appear to have been converted. I might have baptized hundreds in the time, if I had been disposed to do it. But I of course receive none who do not give the most satisfactory evidences of a regenerated heart, and life conformed to it in all respects.

" Three new churches have been founded this year—one at the Mole, one at Pt. de Paix, and one at Raphael, where one of the

members (M. Fouquet*) now commands, and where Popery is no more.

" We had a flourishing day-school at Pt. de Paix, taught by M. Thiphaine, clerk of the church there; but the present commandant of that place, being favorable to us, has so done as to get him (Thiphaine) appointed by the Minister of Public Instruction supreme conductor and personal instructor of the Government school at that place. Thus the entire public instruction of that place, with at least two thousand inhabitants, has fallen under good religious influence. This same young man Thiphaine had also just been named Receiver-General for the Government at Pt. de Paix. The good people, Protestants, are gaining great influence, and the progress of the cause of Christ is wonderful, and the prospects were never at any time so good as now.

" We have an excellent day-school at the Mole, taught by one W. Haquet, the worthy and highly-educated clerk of our little church at that place. I intend to have a school connected with every church, and am even now trying to find ways and means of establishing a *good one* in this city.

" The number of communicants now is as follows—at the Cape 25, at Dondon 30, at the Mole 10, at Pt. de Paix 12, at Raphael 20. Some others are at Pt. au Prince, Louis du Nord, Ft. Dauphin, and elsewhere, making *above a hundred, notwithstanding deaths, removals out of the island, etc.* The number is steadily increasing.

" I have married eight couples during the year, and buried two infants of believers. The whole amount of good done is inestimable.

" The assistants are ever going from place to place, and their devotion and fidelity is highly commendable. Lacrose officiates at Dondon still, Fouquet at Raphael, myself here, Etienne Aude at Pt. de Paix, Darius Loshep at the Mole, and Leantaud at Pt. au Prince, where we hope to have a strong church in time.

" The circumstances of the conversion of many of these people are very interesting,

* This man is an officer in the imperial army.

and the faith and fidelity of nearly all are very remarkable. The young man and woman who were excluded from the church at Dondon some time ago, have been recently received again into it with joy, because of the most sincere and profound repentance. Nevertheless, three young men whom I baptized in this city have entirely abandoned worship, and I feel much for them. No other cases of discipline have occurred worth speaking of, and this I regard as a great blessing. The Board may rest assured that it will be a point with me to be careful in watching over the deportment of the converts. In this matter the Lord has greatly helped me. Most of them have walked very circumspectly.

" Notwithstanding the Emperor's orders, the worship has gone regularly on at the Mole and Pt. de Paix. No one meeting has been omitted. Lately the Emperor made another attempt to disturb the worship at Dondon and Raphael, where Fouquet commands, but he grew ashamed of it and desisted. The meetings never ceased, and are now entirely unmolested. We had been obliged to suffer these persecutions until now; but I hope they are now at an end.*

" My assistants, properly so called, are Charles Valere, Lacrose, Fouquet, Darius, Etienne Aude, Virgill, and occasionally La Alie, Cheri, and nearly all the prominent men of the churches. Indeed, several of the women are very useful in one way or another as co-laborers. They do much good to the cause of Christ.

" Marette and his vessel are of great service to me. He employs his own ship, to go from place to place, in the service of his heavenly Master; and he finds means by freight and passengers to do a good business besides.

" We shall have, I hope, before long, good places of worship at Pt. de Paix, the Mole, Raphael, and Dondon and a while later a good one here at Cape Haytien."

* Not long since, the Board were constrained to apply to the Government at Washington for protection in behalf of Mr. Waring, who is a citizen of the United States. Attention was promptly given to the case by the proper authorities, and since that Mr. W. has suffered but little annoyance.

MEXICO.

From the proximity of Mexico to our national territory, if for no other cause, Americans must naturally feel an interest in her welfare. But a thousand things conspire to increase that interest. Her troubles excite our sympathies, and they are as constant as the progress of time. Practically without the Gospel, and overspread with the Romish religion and its priesthood, the elements of stability and happiness are wanting to her, while those of opposite natures are present and fearfully operative.

Through the power of these malign agencies she has been led through another revolution since the last anniversary, realizing the threat held out in the Papal Allocution from the Vatican, on the 15th of December, 1856, and to which we took occasion to call public attention in our last Annual Report.

She was threatened by the Pope with annihilation by the terrific thunders of excommunication, for the just and liberal ground, in matters of religion, which she had taken, and through priestly intrigue the threat has been executed. A new government, if such a priestly faction may be so called, wholly subservient to the Papal See, now claims to be established.

According to its arrangements, the country comprises 25 provinces, embracing 854,662 square miles of territory, and having an aggregate population of 7,853,395. The several capital towns have an aggregate of 693,000 inhabitants, giving 170,000 to the city of Mexico, 71,000 to Puebla, 63,000 to Guadalaxara, 49,000 to Guanazuato, 40,000 to Merida, other numbers to other towns. The northern tier of provinces, from

New-Leon to Lower California, have 354,000 square miles, and 825,000 people.

In no country in the world, perhaps, have mankind a fairer view of the legitimate workings, uniform tendency, and direful results of the Roman Catholic system of religion, than in Mexico. With every natural advantage of soil, water, climate, minerals, and whatever was needful to the prosperity, welfare, and happiness of society, under the rule of the Papacy, she has run down into anarchy, bankruptcy, and to the lowest state of national existence, while by her side, with no better natural advantages, if so good, the United States, with an open Bible and the Protestant religion, have risen to an equality with the most powerful nations on the earth.

What a field for missionary zeal, self-denial, and effort, does Mexico furnish to the evangelical churches and ministers of our land! The Gospel and its institutions—what a blessing would they be to the nearly *eight millions* of its inhabitants! And shall so inviting, so needy a field, and so near to our doors, be overlooked? It is hoped it may soon attract the attention of the churches, and of the young ministers who are about to devote themselves to missionary life. Many are needed there, and under their culture the moral aspects of that rapidly decaying country might be greatly changed at no very distant day. Who, then, will go to her relief? Oh that many would respond, Here are we, send us.

By her contact with our territory, which she joins, some salutary influence may be received by her people. And though very small, compared

with what is needed, the Board are happy to know, that through the labors of their excellent co-laborers at Brownsville, on the Rio Grande, copies of the sacred Scriptures, and many pages of evangelical tracts, are penetrating that country, and also that a number of Mexican young ladies are annually in a course of training in the principles of evangelical Christianity, that they may be returned to their homes, to make known to their countrywomen and others its vast superiority to the false system of religion which has well nigh destroyed their native land.

BRAZIL.

The Brazilian empire, as to territory, is among the largest in the world. It comprises more than half a million square miles of surface more than the United States and her territories, though her entire population at this date hardly exceeds in number *six millions and a quarter*. Her natural advantages are many, and if fully developed she must in time take her place among the most powerful nations. Her geographical position in relation to the other governments of the southern part of our continent is such as to give her great power for good, if enlightened and under the influence of the Gospel's religion, hence the greater importance of seeking her evangelization.

Fully appreciating this, the Board for several years sustained a mission in Rio de Janeiro, the principal town of the empire, which, although laboring under various disabilities by reason of the national laws, nevertheless did not a little there to disseminate evangelical principles in colleges, schools, private families, and various circles of society.

On the return of their missionary,

the Rev. V. D. COLLINS, from that Empire to the United States, and so soon as it was determined that he was to enter another department of ministerial service there, the Board immediately took measures to supply the vacancy. They were happy, in the early part of the autumn, to have secured an excellent minister for the post, whose personal acquaintance with the field, and experience in missionary labors and pastoral duties, qualified him in an eminent degree for it.

The sudden and extraordinary reverse in the monetary affairs of our country, experienced about that time, and the prospect of its continuance for many months to come, constrained the Board to suspend their action in regard to that mission, and to wait its renewal till further developments of Providence should reveal their duty concerning it. They now hope, in the course of the current year, that the way may be open to renew their labors in Brazil to great advantage to its people.

The need of the Gospel there is very great. Romanism has paralyzed the energies of the people, and the scandalous lives of multitudes of the priests have led to a dissoluteness of manners that will not bear description. The Sabbath, the Scriptures, the preaching of the Gospel, the means ordained of God for sanctification and eternal life, are terribly degraded ; and feasts, parades, processions, and noisy demonstrations, have been made to take their places.

PERU.

The Republic of Peru, which lies on the Pacific side of South America, stretching from the 4th to the 22d degree of south latitude, comprises an area of about half a million of square

miles, and something more than a million and a half of inhabitants. Originally conquered by the Spaniards, and for a long time under Spanish rule, the Papal religion has become thoroughly impressed upon all classes of citizens, and, as in other cases, it has been extremely prejudicial to all the interests of the nation.

Like the Brazilians, whose country they join on the east, the moral and religious state of the Peruvians is extremely deplorable. The dissoluteness that obtains is traceable, to a large extent, to the character of the priesthood ; and the weakened sense of religious obligation is the natural result of the burlesques of the teachings of inspiration relative to worship and holiness which their official performances usually constitute.

Callao, a town on the sea-coast of about six thousand inhabitants, a few miles from Lima, the capital, where the coasting-trade centres, and which foreign vessels in considerable numbers usually visit every year, and where many English-speaking people, Scotch, English, and Irish, more or less permanently reside, is an important station for the establishment of a mission, whose influence may ultimately reach the interior and produce salutary results.

From providential indications in respect to that station, the Board, just before the close of the year whose proceedings we are now reviewing, appointed the Rev. R. H. BOURNE to labor there as a missionary in behalf of the Society.

Mr. Bourne is now in the State of Louisiana, where he has been laboring for some time past, but from communications recently received from him, the Board have strong hopes that he will enter the field to

which he has been appointed before long, and that his labors there may be of great advantage, not only to the inhabitants of Callao, but to the cause of religious liberty and a pure Christianity throughout the Peruvian Republic.

IRELAND.

The power of the Papacy, in this beautiful island, is undoubtedly declining, although it is still terrible and productive of most disastrous results. The population there over which Rome holds stern dominion, though numerically greater than that which embraces the Protestant faith, is gradually approaching an equality. The principal causes of this are emigration, and conversions to Protestantism. If these causes continue to operate a few years to come, as in time past, the majority will soon be on the Protestant side.

Much credit is due to the friends of evangelical religion in England and Scotland, and to the Protestants of the island, for the zeal they have manifested in the work of reform. These, through the Irish Society, the Irish church missions, the General Assembly of the (Irish) Presbyterian Church, the Primitive and the Wesleyan Methodist associations, are doing annually a great deal. They have employed many missionaries, in the capacity of evangelists, Bible-readers, colporters, and tract distributers, and expended large amounts in ministering to the physical comfort and moral and religious instruction of the Roman Catholic population. And the results are highly encouraging.

In many districts where, twenty years ago, the greatest ignorance prevailed, and where vice and crime were common, and not unfrequent-

ly of aggravated character, school-houses and Protestant churches have recently been erected in very considerable numbers, and are now quite numerously attended by those who were formerly in the Papal connection. It is supposed that not less than *one hundred thousand* of those who were brought up Romanists have, since the work of evangelization commenced, renounced Popery and embraced the Protestant religion. But to all evangelical efforts the most violent opposition has been made by the Romish hierarchy. Missionaries have been defamed, their persons have been assaulted, their work decried, and the most relentless and cruel persecution in many instances has visited the converts to the Gospel. But the good work has not been arrested by these means, though some who have been intellectually convinced of the unscriptural character of Popery have doubtless, from prudential reasons, omitted to make a formal and public renunciation of it. All such, however, hold but a nominal relation to the system, and they no longer take part in opposing the work of reform.

While the Board see and thankfully acknowledge these good results from the labors of different agencies, they can but observe that they each act in their separate and independent capacity. Denominationalism is rife in that land. Could the combined strength of those bodies be brought together so as to act in concert, as the strength of the Romanists is brought in support of the Papacy, besides economising funds and augmenting the forces employed, there would accrue a strong moral influence from the active co-operation of Christians of different ecclesiastical con-

nections which it would be difficult for Rome very long to resist.

The Committee at Dublin, through which the AMERICAN AND FOREIGN CHRISTIAN UNION operates, is composed of eight members, chosen from four different denominations. Their principles and their mode of operation are in harmony with the principles and policy of our Society ; and though the last year was one of very great embarrassment, they have continued their operations, and been greatly blessed in them.

The missionaries employed by the Committee are select and very competent men. They have been stationed in different and very destitute places, and from their reports it is manifest that they have accomplished a great amount of good. Five missionaries, selected, stationed and superintended by them, have been sustained by the Board during the year. Extracts of an interesting character from some of their reports have been published, during the time, in the monthly Magazine.

By their agency many have heard the Gospel who otherwise would not have heard it, and quite a number of souls have been, we trust, truly converted to God.

One of the missionaries, in a late report, among other fruits of his labors, speaks of the conversion to Christ of about *twenty* souls ; another, in another district, speaks of about *fifty* in his field, under his ministry, who give credible evidence of having passed from death unto life, others report other numbers, and various instances of encouragement.

The Committee are highly gratified with the evidence they have of the divine approbation upon the work

projected and done; but they feel that the wide-spread moral desolations around them, and the relations of America to Ireland, call loudly for more laborers in time to come. "The harvest is indeed plenteous, and laborers are few," and we respectfully request the friends of the cause to unite with us in prayers to "the Lord of the harvest" to send forth additional laborers into this harvest.

The Board hope to be able to encourage the work in Ireland more and more, by increased subsidies sent to the Dublin Committees ; and from the number of Irish Protestants now in America, who, it is supposed, cherish a lively interest in the welfare of their fatherland, they can hardly believe that their hope will be disappointed, should the appeal for aid be made to them alone. But all American Christians are interested in the work in that land, if for no other reason, because its redemption from Papal power must greatly diminish the amount of Romish influence here. Maynooth furnishes a large proportion of the Irish Papal priesthood for the United States, and the Papal provinces of Ireland furnish large numbers of the Roman Catholic laity for our country. Let the fountain be dried up, and the streams will cease to flow. Let us then seek to evangelize that beautiful and prolific island.

SWEDEN.

Sweden is not a Papal country, nor is it under the dominion of any portion of the eastern division of the Apostasy. It is Protestant, and nominally Lutheran. But the rationalistic corruptions of the Gospel, and the religious intolerance that distinguish it, constitute it a proper field

for the labors of the AMERICAN AND FOREIGN CHRISTIAN UNION.

At the last anniversary, a struggle was going on in the Government for the attainment of more freedom in matters of conscience, and the forms and seasons of religious worship, than had been enjoyed before. The King, who was a liberal man, was in favor of toleration. He had introduced the matter to the Parliament, and recommended the passage of laws in agreement with his views ; but the recommendation was not successful. The bill providing for religious liberty which was introduced into the National Diet was finally rejected, through the opposition of the clergy and the House of Nobles. But the liberal party, it is thought, has not diminished in numbers, nor abated their zeal in the cause of religious freedom.

Respecting the rejection of the bill, and its influence upon the people, Mr. ROSENIEUS, one of the missionaries of the Board, in a recent communication to the office, said :

" Though the wishes of the liberal party were defeated this time, the effect on the public mind has been very strong ; and all that has been said on the subject has brought many persons to think and reflect on it who never else would have taken it into their consideration, and not only the cause of liberty but the cause of Christ is thus served."

The matter, we trust, will not rest here. Discussions of the subject are going on among the people in the various ranks of society. Light is imparted by these means, and through its influence eventually the object aimed at by the liberal party may be gained.

Mr. ROSENIEUS confines his labors chiefly to Stockholm, where they are increasing in number and in usefulness. He has within the last fifteen months obtained the use of a larger building in which to hold his meetings, and his audience is much increased. His editorial labors are yet continued, and the "Pietist," a religious newspaper which he publishes, is exerting a very good influence. He has a good deal to do with a benevolent society, recently instituted, called "THE EVANGELICAL FATHERLAND INSTITUTION," which is a missionary establishment, and which during the last year put in circulation more than a million of copies of the Bible, New Testament, works of Luther, and religious tracts.

Mr. AHNFELT is an itinerant missionary of the Board. He travels into different parts of Sweden, and preaches, with very great effect, to the people of the villages and districts through which he passes. He has extended his tours, during the year just closed, into Norway, where he finds much encouragement. Mr. Ahnfelt is a pious, educated, and competent man ; and although frequently interrupted in his labors, through the servants of the Government and opponents of liberal principles, he has still been so guided as to be able to maintain his course of evangelical labors. The cause of evangelical religion is evidently gaining strength among the people of Sweden every year ; and there is much encouragement to continue those efforts which have during a few past years served to give countenance and support to those excellent people within the realm, who long for the triumph of a

pure Christianity over the errors and oppression under which the land has so long lain.

BELGIUM.

The past has been a year of unusual excitement in Belgium. The Roman Catholic priesthood, who, from an early day, since the adoption of the present liberal Constitution, on the part of the Government in 1830, have acted in opposition to the liberal party, have put forth most extraordinary efforts within the year which has just closed, to get the control of the arrangements for public education, and also of the Cabinet and the Parliament. They resorted to most extreme measures, last autumn, to control the elections, the preachers accompanying their flocks respectively to the polls, and dictating to them how or for whom to vote. They, however, met with defeat. The liberal party were successful. But notwithstanding the defeat of the clerical party, there is much opposition put forth in various ways to the work of evangelization. The good work, however, seems to enjoy the divine favor in a remarkable degree. It is progressing, even in some places which to human view was most unpromising.

The "Evangelical Society of Belgium," through which the AMERICAN AND FOREIGN CHRISTIAN UNION operates in the work of reform in that country, devotes its energies to both French and Flemish evangelization, according to the wants of the two classes of population, and it has been greatly encouraged by the results of its labors in both those departments.

At Brussels, and in the provinces of Liege and Hainhault, are the most

prosperous stations, among the people of French origin; while also at Brussels, at Antwerp, and Ghent, are the most flourishing missions among the Flemish people.

A few new stations have been established within the year—one of which, near Louvain, the seat of the University, which is under strong Papal influence, is of great interest and of much promise. It was started with *four* hearers and has now risen to *SIXTY*.

The number of Protestants now in Belgium organized into churches is computed at about *fifteen thousand*. A few years ago Protestantism was almost unknown in that kingdom. There were connected with the labors of the Evangelical Society—or as the brethren there speak, with "the Belgic Christian Missionary Church"—at the date of their last annual report, 16 churches and stations, 13 ministers of the Gospel, evangelists, and colporteurs, 11 teachers, and 800 children in its schools, 1,000 communicants, and 5,000 hearers.

From a communication recently received we learn the work of evangelization is happily prospering, and that a much larger number of Bibles and religious tracts were distributed in the last than in any former year.

Few fields are more inviting now than this, and Christians should avail themselves of the opportunity that is offered for them to enter in and cultivate it. The Board regret their inability to have aided the Society last year as much as formerly, but they trust that during the year on which they are now entered they shall extend as much assistance to it as they formerly had done.

PIEDMONT.

Piedmont, in the north of Italy, comprises an area of about twelve thousand square miles. Its Alpine valleys are the home of the Waldenses, a poor but pious people, not exceeding twenty thousand souls in number. The remainder of the population is Roman Catholic.

The Roman Catholics have waged many wars with the Waldenses, and have used great violence with a view to exterminate them, and thus to get clear of the religion of the Gospel, which the latter maintained in great purity, both as to faith and practice. But that remarkable people have been preserved through many centuries. Like their forefathers, the present generation adhere to a pure Christianity, and are zealous in their efforts to maintain it at home, and also to propagate it wherever doors of entrance are opened for it.

The Board have with great pleasure extended aid to them the past year, but not to so large an amount as formerly, in consequence of the embarrassments of the times. They are happy to know, however, that the work of evangelization in which the "Table" has been engaged, has shared largely, during the year, in the divine favor. The College at Turin is in successful operation. The printing-press at La Tour is very useful. The two new stations—one at Asti and the other at Alexandria—have been sustained during the year with better results than were anticipated. The missions at Genoa, Nice, Pinerolo, and several other stations, continue to prosper: the colporteur system and the schools have been carried on as usual, to great advantage to the cause of truth, as well as of literature and humanity.

From the last report, we learn that, through the missionary labors conducted by the "Table," not less than *twelve hundred persons* were led, in the course of the year, to see and renounce the errors of Popery, and of those, between *two and three hundred* became members of the Waldensian churches. Thus that little band is letting its light shine, and the Board sincerely hope that American Christians will, by their prayers and charities, sustain them in their self-denying and useful labors.

ROME.

The Rev. E. EDWIN HALL has continued to labor in Rome, to which station he was appointed in the autumn of 1856. And although the number of Americans in the city during the winter was not so large as in some previous winters, the attendance on the chapel service has uniformly been good, oftentimes crowded. A larger room, and more conveniently located than that which has been obtained (in connection with the American Embassy,) would probably have been attended by many more people. It is very desirable to have a convenient place within the walls of the city, and the Board cannot but hope that the time will come when the Papal Government will extend to Americans that privilege in regard to worship which is so freely accorded to Romanists in our land.

Mr. Hall has received by contributions from the people a handsome sum toward the expenses of the service, which the Board have duly acknowledged. He has discharged the duties of the station with great fidelity, and to the highest satisfaction of the Board. He expects soon to retire from the city, as the Americans will soon have left it. He will

spend the summer probably in Geneva or its vicinity, and, if Providence permit, return to Rome in the autumn and resume his labors in connection with the chapel :

SWITZERLAND.

Though comprising a small territory, but little more than two-thirds of the size of the State of New-York, and having but about two-thirds of the number of its inhabitants, Switzerland has occupied for the last five hundred years an important place in the civil and religious history of Europe. Geneva, its principal city, (though about half of the population of the Republic are Roman Catholics,) has been greatly distinguished by its connection with the work of the Reformation and its attachment to the doctrines of the Gospel, in opposition to the teachings and practices of the Roman Catholic church. But it has not held its ground without strong opposition. Errors and superstition have crowded upon it, and sought to extinguish its light and destroy its fair fame among "the witnesses for the truth." But the boldness of the adversary has roused its ancient spirit, and a new zeal and quickened activity in the defense and propagation of the Gospel again characterize it.

The "Evangelical Society," which was organized in that city in 1831 for the more extensive diffusion of the Gospel, and which has done much to call the attention of resident Protestants, both there and elsewhere in Switzerland, to their ancient faith, has extended its labors to various places outside the limits of the Republic. It has done much good in strengthening the faith of believers,

and in rousing the dormant energies of the Reformed churches—as well as in enlightening and bringing to the Saviour multitudes who otherwise might have lived and died in the darkness and delusions of Romanism. With the increase of years, it has increased its resources and enlarged the field of its operation. It has extended its appeals for aid to almost every Protestant land or people, and by their good will and co-operation Geneva is intimately and happily attached to all evangelical Christendom. From France, Belgium, Holland, Ireland, England, and Scotland, as well as America, she receives aid in her work of evangelization.

During the last year, the Society employed about thirty-five laborers—evangelists, colporteurs, and teachers—at about twenty-five different stations, in Switzerland, Savoy (in Italy,) Belgium, France, and Algeria (in Africa.) The AMERICAN AND FOREIGN CHRISTIAN UNION has co-operated with the Society in supporting those stations, though not to the same extent as formerly, owing to the commercial embarrassment of the country; but the Board hope to be able this year to extend to them the full amount of their usual aid.

The Managers of the Society represent the work as growing upon their hands, notwithstanding the severe persecutions to which some of the missionaries and converts have been subjected. They report a large number of Roman Catholic families during the year, as having attached themselves to the Protestant cause, and a good number of individuals as giving credible evidence of conversion to Christ. They have much encouragement to persevere in their la-

bors, and their patrons to increase the amount of their aid.

FRANCE.

Few countries bear so many and such important relations to the work of evangelical missions as France. Few open to the true church of Christ such inviting prospects and hold out so many and such weighty motives for their culture as it. Populous, cultured in arts and science, rich in material resources, centrally situated as to Europe, and thus able to bring a powerful influence to bear upon almost any part of it, and even of the world, its conversion to Christ, and a pure Christianity, would probably do more to destroy Popery, and consequently to remove the chief hindrance of the Gospel among Mohammedans and Pagans, than anything else besides.

And it is with great satisfaction that the Board observe the work of evangelization annually widening its influence, and quickening its progress, in that empire. Compared with its condition a quarter of a century ago, the cause of evangelical religion is most encouragingly strengthened, and advanced in almost every respect. Bible and missionary Societies, Bible reading, meetings for religious worship and edification, Sunday and week-day schools for the religious instruction of children have come into existence or been greatly multiplied within that period, and wrought out many of their happy results, and prepared the way for additional movements of a similar nature. In promoting the evangelical movement, the Board have operated in connection with the evangelical and central Societies at Paris and Lyons, so far as the peculiar circumstances in which they were placed

during a large part of the year would admit.

The Evangelical Society is an agency of the churches which separated a few years ago from the Reformed Church which was established by law. They are few and generally poor, but prefer to operate on the "voluntary principle," and are distinguished for their activity and zeal in religious matters. Their churches scarcely exceed twenty in number, and yet they have established and sustained several missions in different places to great advantage to the cause of religion, besides what they are doing in the city of Paris.—But they have met with much and very violent opposition from various sources. Their meetings have frequently been broken up, their schools and chapels closed, and their missionaries imprisoned and fined. Yet they have not been destroyed nor discouraged. Conscious of the rectitude of their cause and the propriety of their course, they have submitted to these evils in a Christian spirit, yet manfully defended the rights of conscience and of worship before the tribunals by which they were to be judged. They have been increased in influence by the measures adopted for their suppression.

The Central Society is the organ of the evangelical churches which are under the patronage of the Government, and it prosecutes its way with much less to hinder and embarrass it than falls to the lot of its feebler companion. Through the activity and zeal of its managers and friends it has helped to sustain the Gospel, within the last year, at *ninety* places. Its missionary force comprises *forty-six* laborers, of whom *twenty* are ordained ministers. The

remainder are Evangelists, Colporteurs, and Teachers.

The "Committee of Evangelization of the Evangelical Church of Lyons" has continued its labors with the usual zeal and energy of its members, and with gratifying results. The church comprises upwards of *six hundred* members and *twenty-five hundred* hearers, in the different places of worship. The Committee are gradually extending their operations, opening new missionary stations and new schools, and receiving new accessions to the number of their adherents. Like their brethren in Paris they also suffer at times from the violence of their enemies, but they are sustained, and their persecutions tend to their general advancement. The Committee sustain seventeen ministers, evangelists, and teachers. In this effort they have been much tried, and their expenditures have exceeded their receipts, as has also been the case with the two Societies in Paris noticed above. They must look to the friends of evangelical religion outside of their immediate circle, for aid in relieving themselves from their pecuniary embarrassments.

AMERICAN CHAPEL AT PARIS.

The Board are happy to announce to the Society, that the chapel in Paris, for the use and benefit of American citizens who may temporarily reside in or visit that city, has been brought near to completion and readiness to be occupied. It is a substantial and valuable structure, which with its site is estimated to be worth about fifty thousand dollars.

The title vests in the Board of Directors, and the services held in the Chapel will be under their direction.

An able committee, however, organized in Paris, consisting of Americans, has the immediate charge of the property, and co-operates with the Board in conducting its affairs.

In February last, as they have already informed the Society through the monthly Magazine, the Rev. R. H. Seely, of Springfield, Massachusetts, sailed from this port for Paris, and entered upon the duties of the chaplaincy to which he had been previously appointed. The Board cannot but entertain the highest hopes of usefulness from the Chapel and the services connected with it, and they look with confidence to the American community to enable them promptly to make all the payments yet due upon it, and for which they are responsible.

WESTERN ISLANDS.

The Azores, or Western Islands in the Atlantic Ocean, about two hundred miles from the western coast of Portugal, to which country they belong, comprise a population of about two hundred and fifty thousand souls. For long centuries, the Papal system of religion has held almost undisputed sway there, and little is consequently known among the people of the doctrines and influences of a pure Christianity. The Board, therefore, near the close of the past year, following the leadings of a remarkable providence, appointed a missionary (who is a native and a most excellent man) to labor in that interesting group of islands. He set out for his destination early in April last, and they suppose he is already engaged in his labors, though no communication has to this date been received from him, since his departure. Prudential reasons lead the Board to

say no more now, but to ask that all who love the cause of Christ remember this new enterprise in their prayers, that it may be sustained and made highly useful.

The number of laborers—pastors, evangelists, teachers, and Bible-readers—within the foreign field, in connection with the Board, and the various Societies with which the **AMERICAN AND FOREIGN CHRISTIAN UNION** co-operates, comprises many hundreds. Of these, about **FIFTY** have been sustained by the funds of the Union, and the fruits of their labor are both numerous and valuable. But the Board must bring this report to a

CONCLUSION.

The view which they have now given of the Foreign Field is necessarily much circumscribed, but it comprises the leading features of the things within it, especially of those things with which in the discharge of their duty the Board have had to do within the year just closed.

It shows the friends of the Papacy very active, and having prodigious sway—making a most desperate struggle to gain ascendancy in the principal Protestant nations of the world, and encouraged by success in many particulars, while many Protestants, deluded or self-confident, seem unconscious, or careless, in respect to the insidious and dangerous movement! But as a countervailing consideration, and relieving this feature, it also shows the increasing strength of Protestant feeling in various evangelical communities, both in the old and new world—the under-currents against Popery which are running through many countries where in matters of religion nothing but

Popery has been allowed by law for many ages—and though terrible as its dominion is, it shows most clearly that on the whole its influence is waning. The predictions of the inspired volume, in respect to its overthrow, are seen to be coming apace to their fulfillment. “The kingdoms of this world are to become the kingdom of our Lord and his Christ,” and the way seems to be preparing for the event in the gradual decline of this most hostile power, notwithstanding the vigorous efforts that are made to sustain its stability and to increase its influence.

In so glorious a service as an effort to release the true church of Christ and millions of mankind from the deadly grasp of Popery, the Board rejoice that they have been permitted to take part another year. And although the amount of subsidies granted to different Societies by them, for reasons assigned, has been less than that of the year immediately preceding, the amount of expenditure, within the foreign field, with a view to increased usefulness in future, exceeds that of any former year. And including the operations of all the agencies now at work to restore Christendom to its original condition of purity—to re-convert to the Lord Jesus Christ the masses of Romanists in all parts of the world—there has probably been more done within the last year than in any single year since the days of the Reformation.

With this great and reliable fact, the Board would animate the zeal and encourage the faith and hope of those who have prayed and labored in behalf of this sacred cause, and waited for the promised redemption. They may be assured that they shall not labor nor wait in vain. Deliver

ance will arise from the appointed quarter. The unrestricted proclamation of the Gospel must be followed by the downfall of Babylon. The overthrow of this prodigious system of error, corruption, sin, and death, shall come, for the mouth of the Lord hath spoken it.

But how small a part in this great enterprise, compared with its vast importance, and the means in their possession for enlarging it, have American Christians yet taken! And although the achievements of the year just closed are greatly in advance of what was effected in this direction by American Christians twenty years ago, how small do they seem, in comparison with those efforts to which, by the openings of Providence in Papal lands and in our own country, the evangelical churches are now most earnestly and impressively called! But the Board will not indulge in idle laments. Rejoicing in what has been done, and in the opened doors that are full in view before them, "forgetting the things that are behind," they would "press forward," beseeching their brethren to aid them, and constantly seek to increase the number and power of the instrumentalities of reform, until the end of the organization is accomplished and the corruptions of Christendom have given place to a pure Christianity.

DEATH OF MR. ANSON G. PHELPS.

It is our painful duty to announce to our readers the sudden death of Mr. ANSON G. PHELPS, the Treasurer of our Society. He died at his residence in this city, on Tuesday evening, the 18th ult., after a slight illness of a few days. We have not

room for a further notice, in this number, but to say a good man has fallen, by whose kindness and liberality many were blessed, and by whose departure the Society and the Christian public have sustained a great loss.

GENERAL PRINCIPLES.

THE AMERICAN AND FOREIGN CHRISTIAN UNION has taken the place and assumed the responsibilities of the Societies known as "The Christian Alliance," "The Foreign Evangelical," and the "American Protestant" Societies. In conducting its affairs, the following principles are faithfully observed, namely:

1. All donations made specifically for the work in the Home or Foreign Field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and the work contemplated, determine the choice of the Board, irrespective of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards, and committees, on the ground.

4. In publishing books, tracts, etc., the Society neither publishes nor circulates, nor aids in publishing or circulating, anything that is of a sectarian character.

5. When it becomes necessary for the Society's missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of

the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, the AMERICAN AND FOREIGN CHRISTIAN UNION cheerfully extends its aid to the several branches of the Church of Christ which are found within the sphere of its labors.

CONSTITUTION.

ARTICLE I.—This Society shall be known by the name of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

ARTICLE II.—The object of this Society shall be, by Missions, Colportage, the Press, and other appropriate agencies, to diffuse and promote the principles of Religious Liberty, and a pure evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists.

ARTICLE III.—Any person may become a Member of this Society by contributing annually to its funds. Thirty dollars, paid at one time, shall constitute a Member for Life; and one hundred dollars, paid at one time, shall constitute a Director for Life; and any person, on the payment of a sum which, in addition to any previous contributions to the funds, shall amount to one hundred dollars, shall be a Director for Life.

All Life Members and Life Directors of the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance, shall be Life Members and Life Directors of this Society. Life Directors shall have the privilege of meeting with the Board of Directors, and of participating in their deliberations and discussions.

ARTICLE IV.—The Officers of the Society shall be a President, Vice-Presidents, two Secretaries for Correspondence,—one for the Home, and the other for the Foreign Department,—a Recording Secretary, a Treasurer, a General Agent for the Publication Department, and a Board

of forty Directors, who shall be chosen annually, as hereinafter described; and in default of an election, the Directors last chosen shall hold their offices till others are elected.

ARTICLE V.—The Board of Directors, one half at least of whom shall be laymen, and twenty-four at least of whom shall reside in the city of New-York and its vicinity, shall be chosen from the several evangelical denominations of Protestant Christians, but not more than one-fourth part from any one denomination. The Board shall be divided into four classes of ten persons each, one of which shall go out of office at the end of each year, but shall be re-eligible. The President, Secretaries, Treasurer, and General Agent shall be, ex-officio, members of the Board.

ARTICLE VI.—The Board of Directors shall have the control and disposal of the funds and property, of every name whatsoever, of the Society, and the direction of its concerns; shall meet at least once a month; and seven members shall constitute a quorum for the transaction of business at any meeting regularly convened. The Board shall form their own rules for the transaction of business, take such security of the Treasurer as shall be deemed proper, fill all vacancies that may occur in their body during the year next following their election, and also all vacancies that may occur among the officers of the Society till the next annual meeting; appoint Missionaries, Agents, and such Committees as the interests of the Society may require, and instruct them as to the field and manner of labor, employ such means for the accomplishment of the object of the Society as occasions and exigencies may demand, keep regular minutes of their proceedings, and make an annual report of the same to the Society. The Board shall meet within fifteen days after the annual meeting of the Society, for the appointment of officers of the Society and Committees, and the transaction of whatever other business may come before them; and

subsequently monthly, or on their own adjournment.

ARTICLE VII.—The Board of Directors may admit, as an Auxiliary, any Society or Association organized to labor in the same field, according to the principles and upon the plan proposed by the Society, which shall agree to pay its surplus funds into the Treasury of the Society, which shall send to the Secretaries a copy of its constitution and annual reports, giving the names of its missionaries and fields of their operation. And every Auxiliary which shall pay the whole of its funds to the Society shall be entitled to a missionary or missionaries to labor in such fields as it may designate, at least to the amount of its contributions, provided such designation be made at the time of payment. The officers of the Auxiliary Societies or Associations shall be, ex-officio, Directors; and the annual contributors to their funds shall be members of the Society.

ARTICLE VIII.—The annual meeting of the Society shall be held on the Tuesday preceding the second Thursday of May in each year, when the Directors shall be chosen, the Treasurer's account presented, and the proceedings of the foregoing year reported.

ARTICLE IX.—No alteration shall be made in this Constitution, except by the Society at an Annual Meeting, on the recommendation of the Board of Directors, and by a vote of two-thirds of the members present.

Testimony of Ecclesiastical Bodies.

From the variety of testimonials which we have received, in regard to the Society, and its worthiness of support, we submit the following :

General Synod of the Reformed Dutch Church.—Resolved, That the Synod recommend this Society and its interesting and important work among Romanists of our own country, and in Papal lands abroad, to the cordial and liberal support of the churches under its care and supervision, and recommend that annual and effective contributions be made in them in its behalf.

Evangelical Lutheran Synod of East Pennsylvania.—Resolved, That approving the design and operations of the American and Foreign Christian Union, and believing it to be admirably adapted to the work of diffusing the Gospel in its purity among the Roman Catholics both at home and abroad, this Synod commends it to the confidence and patronage of the churches under their care, and of the Christian community in general.

General Association of New-York (Congregational).—Resolved, That the American and Foreign Christian Union is admirably adapted to the work contemplated by its Constitution, and it is cordially commended to the confidence and patronage of the churches connected with this body, and of the Christian community.

Similar expressions of confidence in and commendations of this Society have been received from various Congregational Associations in New-England, which, for want of room, are omitted here.

Philadelphia Baptist Association.—Resolved, That while we rejoice in the present and prospective efficiency of the American and Foreign Christian Union, we cordially commend it to the confidence and patronage of the churches of this Association.

Other Baptist Associations have adopted similar resolutions.

New-England Conference of the Methodist Episcopal Church.—Resolved, That we commend said Society (American and Foreign Christian Union) in its operations to the confidence and co-operation of the churches within our bounds, in such forms and at such times as the Preachers in charge may deem most conducive to the interests of Christ's kingdom and the good of perishing souls.

The *New-York East Annual Conference*, and other local Associations of the Methodist Church, north and south, have adopted similar resolutions.

General Synod of the Associate Reformed Presbyterian Church.—Resolved, That the American and Foreign Christian Union meets the cordial approval of this Synod, and we bid it God speed in its important and highly useful operations: and to enable the Board of Directors to carry forward the work entrusted to them, this Synod recommend to the churches under its care, to take up, and forward to the Treasury of the Society, annual contributions.

Protestant Methodist Conference of North Carolina.—Resolved, That we, the members of the North Carolina Annual Conference of the Methodist Protestant Church, do recommend the Society known as the American and Foreign Christian Union, to the members of our churches, as well worthy of their confidence and support.

General Assembly of the Cumberland Presbyterian Church.—Resolved, That this Assem-

bly do cordially approve of the objects of the American and Foreign Christian Union, and do unanimously commend it, and its interesting and important work, to the patronage and liberal support of the churches under our care.

General Assembly of the Presbyterian Church.
Resolved, That this Assembly approve of the objects of the American and Foreign Christian Union, as set forth in the Constitution, and do cordially commend it to the confidence and patronage of the churches under their care, and to the Christian community.

The Synod of Illinois.—The Synod hail this Society as one of the most important agencies of the church to secure the conversion of the world, and to meet one of the great wants and dangers of the age.

The Milwaukee Convention (Congregational and Presbyterian).—We heartily sympathise with that Society in its efforts to save our own country from the power of Romanism, and to diffuse the light of a pure Christianity in Papal countries, and commend it to the prayers, and sympathies, and contributions of the churches in Wisconsin.

The Synod of Georgia say that, "In the wide field of Christian effort we find no work, calling for the aid and earnest exertions of the Church of Christ, more worthy of their support than the cause in which this Society (the American and Foreign Christian Union) is engaged. When we reflect upon the vast importance of having the word of God addressed to the minds of that portion of both our own population and also in foreign lands for whose especial good this Society is laboring, we earnestly commend the cause of the Society to the cordial support of our churches.

"And that information concerning the objects of this Society may be more widely disseminated among our people, we further recommend the circulation of the Magazine of the American and Foreign Christian Union, the organ of that Society."

Annual Conference of the Methodist Protestant Church of the New-York and Vermont District.—Resolved, 1st, That the American and Foreign Christian Union is engaged in a work which calls for the co-operation of all sincere Protestants, and that it ought to be sustained by the sympathies, prayers, and funds of our church.

Resolved, 2d, That this Conference recommends to the ministers in its connection to preach to their respective charges upon the claims of the Society, and to take annual contributions for its treasury.

Associate Reformed Synod of the South.—Whereas, the American and Foreign Christian Union is devoted to the propagation of a pure Christianity wherever a corrupted Christianity exists, and has labored with encouraging success in its sphere for several years past, therefore—

Resolved, That in the judgment of this Synod, the openings for missionary labor

in Papal countries, and the coming to this land of those who have been reared under Papal instruction and influence, constitute a loud and solemn call on American Christians to put forth vigorous efforts to have those openings supplied, and the emigrants now in the United States supplied with competent evangelical missionaries. We therefore recommend that this important subject be presented by the ministers of this Synod to the congregations under their care, to raise contributions in aid of said Society.

Important Facts.

1. "The Society presents to the observation of the world a practical union of evangelical Christians, of different denominations, harmoniously engaged in the defense and propagation of the Gospel.

2. "The Society occupies a field of great extent and importance, to whose culture no other Society is exclusively devoted.

3. "The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.

4. "The Society is fitted for the work for which it was designed.

5. "From the nature of the case, the hope of comparatively early and valuable returns to the cause of evangelical religion, is warranted for all the outlay on the part of the Society.

6. "Past experience has demonstrated that other agencies patronized by the Christian community were not fully adequate to the work which needed to be done."

THREE REQUESTS TO ALL OUR READERS.

1. That you will read this Report carefully.

2. That you will pray for the success of our work.

3. That your faith and works go together, by sending a donation to the Treasury at your earliest convenience.

Dr.

ANSON G. PHELPS, *Treasurer, in account with the AMERICAN AND FOREIGN CHRISTIAN UNION,*
For the year ending the Thirty-first day of March, 1858.

Cr.

1858.	1858.	Dr.
April 1.	To balance from old account,	\$4,174 28
	To amount received for Subscriptions to the Magazine, and Publications sold,	4,809 51
	To amount received from Legacies,	769 00
	To amount received by Special Donations for Paris Chapel,	4,559 03
	To amount received for Donations made in Paris,	7,545 38
	To amount received for Donations, Church Collections, and all other sources,	58,420 30
	To amount received for rent,	500 00
		<hr/>
		\$80,777 50
	April 1.	By amount paid for Printing, for Paper for the Magazine, and amount expended for the gratuitous distribution of Books and Tracts,
		By amount paid for the Salaries of the Secretaries and General Agent,
		By amount paid for Interest on Bond and for Insurance,
		By amount paid for clerk hire, light, fuel, postages, and other incidentals,
		By amount paid for the Salaries of Missionaries, and expenses,
		By amount paid and remitted to the Foreign Field, including the Paris Chapel,
		By balance,
		<hr/>
		\$80,777 50

We, the Subscribers, have examined the above account, and find the same correct, and a balance in the hands of the Treasurer of one thousand one hundred and seventy-three dollars and seventeen cents.

MORTIMER DE MOTTE, }
 DANIEL FANSHAW, } *Auditors.*

LIST OF LIFE DIRECTORS AND LIFE MEMBERS FOR THE YEAR 1857.

LIFE DIRECTORS.

Adams, John, Jacksonville, Ill.
 Ashmet, William, Philadelphia, Penn.
 Berry, Mrs. C. V. K., Paris, France.
 Bond, Rev. W. B., St. Johnsbury, Vt.
 Boorman, James, New-York City, N. Y.
 Brown, E. J., New-York City, N. Y.
 Chatfield, Charles J., Painted Post, N. Y.
 Clark, Mrs. Peter, Paris, France.
 Cockran, S., New-York City, N. Y.
 Corning, H. K., " "
 Crary, Rev. Benjamin F., New-Albany, Ind.
 Curtiss, Benjamin, Philadelphia, Penn.
 Denning, H. W., New-York City, N. Y.
 Douglass, William, " "
 Ely, Alfred Brewster, Boston, Mass.
 Fairbanks, Erastus, St. Johnsbury, Vt.
 Fairbanks, Thaddeus, " "
 Hatch, C. B., New-York City, N. Y.
 Headley, Rev. P. C., Greenfield, Mass.
 Holmes, H. P., New-York City, N. Y.
 Kingman, Abner, Boston, Mass.
 Little, Rev. George B., West Newton, Mass.
 Little, A. W., New-York City, N. Y.
 Marquand, Frederick, Southport, Conn.
 McCurdy, ——, New-York City, N. Y.
 Morgan, E. D., " "
 North, C. C., Esq., " "
 Parsons, John A., Hackensack, N. J.
 Prestley, Rev. James, New-York City, N. Y.
 Scudder, Charles, Boston, Mass.
 Schieffelin, A. M., New-York City, N. Y.
 Schieffelin, Sidney A., " "
 Spole, D. D., Rev. W. T., Newburgh, N. Y.
 Stewart, L., New-York City, N. Y.
 Stewart, G. H., Philadelphia, Penn.
 Ten Eyck, Rev. W. H., (in part) Astoria, N. Y.
 West, E. Spencer, New-York City, N. Y.
 Willetts, Rev. A. A., Philadelphia, Penn.
 Wilson, D. D., Rev. William, Cincinnati, O.

LIFE MEMBERS.

Abbott, George, Pittsfield, Ill.
 Adams, Daniel E., Groton, Mass.
 Adams, Mrs. E. E., Philadelphia, Penn.
 Allen, Mrs. Elizabeth, Washington, O.
 Allen, Prof. George N., Oberlin, O.
 Anderson, Joseph, Esq., Lebanon, O.
 Aspinwall, Miss ——, New-York City, N. Y.
 Atwood, Levi, Chatham, Mass.
 Avery, John W., Saratoga, Iowa.
 Avery, Benjamin F., Louisville, Ky.
 Aydelotte, Rev. B. P., D. D., Cincinnati, O.
 Bacon, Hon. William J., Utica, N. Y.
 Bailey, Rev. N. P., Painsville, O.
 Baker, Rev. Seymour A., Brooklyn, N. Y.
 Bancroft, Mrs. Emily J., Jacksonville, Ill.
 Barker, Rev. A., Carbondale, Penn.
 Barnum, Rev. Samuel W., Philipstown, Mass.
 Barnum, Theron, St. Louis, Mo.
 Barnum, Rufus, Sing Sing, N. Y.

Barrett, Rev. G. J., Summer Hill, Ill.
 Bell, J. Dwight, Philadelphia, Penn.
 Beliden, Jun., Rev. William, New-York City, N. Y.
 Bigelow, R., " "
 Blake, Rev. Henry B., Belchertown, Mass.
 Blanchard, Rev. N. B., Plymouth, Mass.
 Bocock, Rev. John H., Georgetown, D. C.
 Bouton, Rev. James D., Rockville Centre, L. I.
 Boyd, Rev. John, Marietta, O.
 Bowen, W. B., Philadelphia, Penn.
 Bradley, Rev. T. S., Wilton, Mass.
 Bradley, Luther, Detroit, Mich.
 Bradley, Alonzo, Lee, Mass.
 Bradford, Rev. James, Sheffield, Mass.
 Brown, Rev. F. H., Youngston, O.
 Bryant, Horatio, M. D., Independence, Iowa.
 Buck, John, College Corner, O.
 Bumstead, Dea. Josiah, Boston, Mass.
 Burnham, William A., Manchester, Vt.
 Burton, Rev. H. N., Newbury, Vt.
 Butler, Esq., Ezra R., Madison, Ind.
 Butler, Charles, New-York City, N. Y.
 Canfield, Rev. J. A., Chaumont, N. Y.
 Carr, Rev. C. C., Painted Post, N. Y.
 Chapin, Mrs. Sarah B., Lawrence, Mass.
 Chichester, Mrs. C. E., Corning, N. Y.
 Childs, R. W., Madison, O.
 Chittenden, S. B., New-York City, N. Y.
 Choate, Rufus, Essex, Mass.
 Clark, Truman, Bath, Me.
 Clark, Richard P., New-York City, N. Y.
 Cobb, Rev. L. Henry, North Andover, Mass.
 Codling, Rev. Robert, Amityville, N. Y.
 Colburn, Rev. Moses M., South Dedham, Mass.
 Colby, Charles A., Lawrence, Mass.
 Colt, Mrs. Juliette Scovel, Lewiston, N. Y.
 Coltrine, Rev. N. P., Griggsville, Ill.
 Cone, Luther H., Chicopee, Mass.
 Congregational Sabbath-School, York, O.
 Connor, W. C., New Albany, Ind.
 Connor, Garret, Elba, N. Y.
 Cook, Dea. Asa, Newton Centre, Mass.
 Cornell, C. R., New-York City, N. Y.
 Corning, E., Albany, N. Y.
 Cowles, Rev. Sylvester, Orlean, N. Y.
 Cragin, Miss Mary J., Norton, Mass.
 Crane, Elder Thurston, Walnut Hills, O.
 Culver, Mrs. S. H., Hopkinton, N. Y.
 Cunningham, Rev. John, Laporte, Ind.
 Curteanus, Col. T. W., Kalamazoo, Mich.
 Cushman, Rev. R. S., Orwell, Vt.
 Cutter, Rev. Adonijah H., Nelson, N. H.
 Davis, Henry G., Pittsfield, Mass.
 Davies, Thomas, Utica, N. Y.
 De Forest, G. B., New-York City, N. Y.
 Delevan, E. C., Albany, N. Y.
 Demarest, Rev. James Jun., Hackensack, N. J.
 Denise, Jacob C., M. D., Dayton, O.
 Dick, Mrs. M., Venice, O.
 Diehl, Rev. Prof. M., Springfield, O.
 Dodge, J. C., Paris, France.
 Doolittle, Rev. Columbus S., Granville, O.
 Douglass, R. S., Greenfield, O.
 Drummond, Dea. Alexander, Bangor, Me.
 Dusenbury, Henry, Portville, N. Y.
 Ellis, Warren, Newton Centre, Mass.
 Ely, T. S., New-York City, N. Y.
 Emmons, Henry V., Bangor, Me.
 Evans, T. W., Philadelphia, Penn.

Fall, Rev. Phillip S., Nashville, Tenn.
 Fanning, Rev. Edward K., Farmingdale, N. Y.
 Female Fr. Soc'y of Waynesburgh, Cambridge, Penn.
 Field, Edwin G., Sunderland, Mass.
 Fisher, Maj. George W., Memphis, Tenn.
 Fiske, Rev. Warren C., Marlboro', Conn.

Fiske, Mrs. Melinda Ophelia, Shelburne, Mass.
Fitch, Mrs. Lewis, West Haven, Conn.
Franklin, Rev. Benj. Saline, Mich.
French, Rev. W. C. Ironton, O.

Gibson, James R., Dover, N. J.
Gilbert, Benajah, Wilton, Conn.
Gillet, Rev. Samuel T., New-Albany, Ind.
Goodrich, Mrs. W. H., Binghampton, N. Y.
Goodrich, Miss Lydia J., Granville, O.
Goodwin, Rev. H. M., Rockford, Ill.
Gordon, James M., Boston, Mass.
Gove, John S., Lyme, N. H.
Grane, R. R., Pittsfield, Ill.
Gregg, John, Philadelphia, Penn.

Hale, John S., Columbus, O.
Hall, Irving N., Waterbury Conn.
Hall, A. T., Boston, Mass.
Hammel, Joseph, St. Louis, Mo.
Harvey, Rev. H., Hamilton, N. Y.
Hase, George W. C., Winchester, Mass.
Hatch, Calvin, Campello, Mass.
Hawley, Rev. R., Putnamville, Ind.
Heath, Wm. Stow, South Reading, Mass.
Helm, Rev. Squire L., Covington, Ky.
Herrick, Sarah E., Utica, N. Y.
Hilt, Daniel, Buskirk's Bridge, N. Y.
Hine, Rev. Sylvester, Groton, Conn.
Hines, John C., New-York City, N. Y.
Hodge, William, New-York City, N. Y.
Hough, Rev. John S., Roslyn, N. Y.
Hubbard, Elizabeth, Middletown, Conn.
Hubbard, Rev. J. B., Whitesboro, N. Y.
Hubbard, M. P., Bangor, Me.
Hunt, Rev. T. Dwight, Ithaca, N. Y.
Hyde, Rev. J. T., Middlebury, Vt.

Ives, Robert, Providence, R. I.
Ives, Moses B., Providence, R. I.

Jenney, Rev. E., Waverly, Ill.
Jewett, Mrs. Catharine Scovel, Niles, Mich.
Johnson, Legrand W., Norwalk, Conn.
Jones, Rev. Daniel, Smithtown Branch, L. I.
Jones, Rev. Charles, Battle Creek, Mich.

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Ramsey, George, " "
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 Ustick, W. A., "

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 Woodson, Amasa, Springfield, Vt.
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